



VOL. IV.

MAY, 1907.

No. 5.

THE PASTOR'S MESSAGE.

LETTER TO THE CHRISTIAN ENDEAVOR.

OSAKA, JAPAN, April 5, 1907.

Dear Fellow-Endeavorers:

For a week and a half I have been in the midst of a whirl of new impressions and experiences. A person may read all that has been written about this most picturesque and fascinating country, but until he walks the streets of these Japanese cities, and looks into the faces of these wonderful Japanese people in their home land, and mingles with and enters into the spirit of these novel and interesting scenes in old Japan itself, he cannot fully appreciate the startling contrast between the life of the foremost nation of the Orient and the life of the foremost nation of the Occident. There is a subtle significance in the statement that "one day in Tokyo or Kyoto is liable to overturn the misconceptions of a lifetime concerning Japan and the Japanese."

We had seventeen days on the Pacific. Fortunately for me, the demon of sea-sickness kept on the other side of the ship. I was not ill for an hour the whole trip, my appetite was above par, and I gained seven and one-half pounds in weight. The Mongolia is the largest ship ever built in America, 27,000 tons, and she had the largest first-cabin passenger list she has ever carried, numbering 230 people.

The trip was a noteworthy one from the fact that after the first day out it resolved itself into a sort of school of missionary instruction. We had on board a large number of distinguished missionaries, missionary secretaries, professors in missionary colleges, and clergymen and laymen of various denominations deeply interested in missionary work. So we organized a conference, under the chairmanship of our good Dr. Eubank. The members of our Baptist delegation decided upon the conference and the plan to be followed, and invited the men and women of other denominations to join us, which they did.

Twice each day we met in the dining room. We began with fifteen or sixteen, but the number soon ran up to fifty or sixty at each meeting. Some men who were specialists in this or that line of missionary or philanthropic effort

would lecture to us, taking about three-quarters of an hour, the most of us taking copious notes on his discourse. Then we would ply him with questions. In this way we heard lectures on medical work in China, by Dr. Eubank; educational work in China, by Dr. Harlan P. Beach, professor of missions in Yale University, and Dr. Luce, of the Presbyterian Missionary College in Shantung; Chinese characteristics, by Dr. Beach and Mr. Loebenstein, who is the son of an American multi-millionaire and a missionary of the American Board in North China; missionary work in Japan, by Dr. Lambuth, the son of a missionary and now secretary of the Southern Methodist Board; educational work in Japan, by Dr. David Spencer, superintendent of the Methodist Mission Press in Tokyo, Japan; the wild tribes of the Philippines, by Dean C. Worcester, secretary of the interior in the Philippine government; the Chinese and Japanese in Hawaii, by Dr. Thwing, of Hawaii; the war against opium and intoxicants in China and the Philippines, by Dr. Wilbur F. Crafts, and many other lectures on similar topics.

The conferences were only one part of our study. Personal interviews and discussions occupied much of our time. We Baptist delegates had many meetings for the consideration of the problems which face us in China and Japan. Between times I managed to read five or six books dealing authoritatively with the Orient. Altogether the journey was a memorable one. I think I learned more about missions in those seventeen days than in the previous ten years of my life.

Each Sunday morning the purser of the ship arranged for the regular preaching service. We had between thirty and forty clergymen on board. The first two Sundays I was asked to take charge of the service, but declined, as I really felt the need of a complete rest from preaching. The third Sunday I was asked again, and thought it might seem ungracious to refuse so often, and I preached to a most attentive audience in the social hall.

At Yokohama our party was met by President Dearing of the Theological Seminary, and the evening of our arrival we were tendered a reception in the seminary. Several addresses of welcome were given and I was asked to respond

in behalf of our delegation. A large number of missionaries, teachers and natives were present.

At Tokyo Mr. and Mrs. Fisher, who, as you know, are both honored members of the First church of Chicago, showed us every attention. I was asked to deliver the address at the commencement of the Duncan Academy, but had to decline, as we had planned to go to Nik-ko on that day. I accepted an invitation, however, to deliver the Easter sermon in the Union church at the Imperial City. It was a most impressive occasion and the church was crowded to overflowing. Many of the delegates to the World's Student Federation were present—East Indians with their colored turbans, Chinese delegates in their native dress, several Japanese, besides English, Germans, Scotchmen and Americans. It was a cosmopolitan Christian assemblage and I was deeply grateful for the privilege of being asked to address them.

In the evening we attended Dr. Fisher's church. At his request I conveyed the greetings of Chicago Baptists and spoke for a few minutes through an interpreter, after which Dr. Fikes, of Pennsylvania, preached. Mr. and Mrs. Fisher have wrought nobly in the cause of Jesus Christ here in Japan for twenty-four years, and they have been abundantly blessed in their work. There are now plans on foot for the

erection of a central Baptist Tabernacle for all the Baptists of Tokyo.

I am afraid I have allowed my pen to run away with my judgment, and you will grow weary long before you reach the end of this lengthy letter; but I thought you might like to know how I have been employing myself, especially as you were kind enough to ask me to write.

In return I want a good letter and a long one from you, and I want individual letters from as many of you as may be able to find time and inclination to write me, for I have had some terrible attacks of homesickness, and a letter from a friend when one is in a strange land is as sweet and comforting as the fabled ambrosia of the gods. Address me in care of Thos. Cook & Son, Hong Kong.

Not only do I remember you, I pray for you and for your success in all your plans and efforts. May the Heavenly Father greatly bless you! Stand loyally by the dear old church and seek to win souls for Christ.

I shall probably return from Hong Kong by way of Colombo and the Suez Canal instead of coming back by way of Japan, as it takes about the same time.

Hoping to see you all the second Sunday in July, I am,

Affectionately yours,

AUSTIN K. DE BLOIS.

THE CHURCH AT WORK.

REPORT OF CHURCH AND SUNDAY SCHOOL VISITOR.

April, 1907.

Calls made	128
Letters written	8
Postals written	15
Services attended	42
Committee meetings	3
Bible lessons given	1
Garments given away	26

WOMAN'S MISSION CIRCLE.

MRS. S. B. LINGLE.

The stormy day on April 12 reduced the attendance at the Mission Circle to twenty-nine, the smallest of the year.

The program was a continuation of the subject of emigration and showed the brighter side of the problem. Mrs. Morava spoke with great force of its power as a promoter of civilization among men, and illustrated by incidents of these foreigners who, after a few years of experience here, have carried back to the old country better methods and awakened an enthusiasm for emigration among their own people.

Mrs. Atwell, under the title of "The Great Jewish invasion," gave the progress of the Jews in New York City, from the time in 1655 when twenty-seven Portuguese Jews found an asylum there, to the present day, when the colony has multiplied to a population of 800,000 people. By persistent industry and economy they have risen until they have a controlling power in the financial circles of the greatest city in the land.

Mrs. Williams read a pathetic incident given by the home missionary at Castle Garden, of one of those providences which seem to us miraculous, whereby she was able to reunite one of these families of aliens, who had been separated through poverty and misfortune.

An interesting account of the missions of West Africa was given by Miss Van Fleet.

The music of the afternoon was an echo from the recent meeting, being some of the choicest revival hymns sung by Mrs. Marshall and Mrs. de Blois.

LADIES' BENEVOLENT SOCIETY.

MRS. L. H. SMITH, DEPT. EDITOR.

On March 28 the ladies of the society were invited to an embroidery tea at the home of Mrs. E. J. Wiggin. Fifty ladies enjoyed the hospitality of our genial hostess and retired with the memory of a very pleasant afternoon.

May 2, under the auspices of the society, a most delightful and entertaining concert was given in our church by the Western Musical Conservatory. An entertaining program was greatly enjoyed by a large and appreciative audience. Nearly fifty dollars has been added to our treasury through this musical.

The last meeting of the present month occurs on the 11th, when we hope for a large attendance of all our members.

Mrs. Lucy Ancel, who has been sick for several weeks, is slightly on the mend. We hope it may not be long until Mrs. Ancel shall again be with us in the Sunday school and church services.

THE CHRISTIAN ENDEAVOR.

ROBERT C. LELAND, DEPT. EDITOR.

Our meeting Friday evening, April 12, was a great success. The early part of the evening was devoted to business, after which a social hour was enjoyed by about forty young people. To Miss Lenehan and her Social Committee is due great credit for the unusually pleasing program of games.

The society has suffered the loss of a most faithful and ardent worker. The resignation of Miss Florence Huskey from the chairmanship of the Lookout Committee has been made necessary by her recent removal to Cleveland, Ohio, where she now resides. Miss Huskey was also an officer in the South Division Union. She has taken an active part in the work of our society and other organizations of the church for several years. Miss Medora Googins has been elected chairman of the Lookout Committee for the remainder of the term.

We have been favored with a long letter from our pastor, giving an account of his trip up to the 5th of April. The letter was read at the meeting, May 5, and is published elsewhere in this number.

Dr. Judson B. Thomas, district secretary of the Home Mission Society, told us about our Indians and the work among them, at the missionary meeting April 28. At the May meeting it is planned to introduce to the society a few new missionary books, with which we are to start a Christian Endeavor Missionary Library.

SUNDAY SCHOOL.

MISS ELIZABETH LINGLE, DEPT. EDITOR.

The regular teachers' meeting was held before prayer meeting Wednesday, May 1. The report of the Picnic Committee was accepted, that we have a picnic this year and that it be held out of town.

Miss Van Fleet was asked to arrange some plan to bring into the Sunday school the children who have recently moved into the neighborhood. Cards will be given to the scholars for them to fill in with new names and addresses. Let everyone help in this effort.

We are delighted to have Mrs. Thomas in the Primary Department again. She took charge of the school May 5 and is heartily welcomed back.

Mr. Chester McCullough will be secretary of the Intermediate Department. He fills the vacancy left by Mr. Pitts.

We lose a very faithful teacher in Miss Florence Huskey, who has gone to Cleveland to live.

These new members have been added to the Cradle Roll:

Mabel Virginia Solt, daughter of Mr. and Mrs. H. H. Solt, 113 East 33rd street.

Idella Grace Rowley, daughter of Mr. and Mrs. Rowley, 3259 Union avenue.

Non-resident Branch: Kent Watson Parker, son of Rev. and Mrs. F. C. W. Parker, Somerville, Mass.

THE LORIMER CLASS.

BY ERNEST HARTUNG.

The Lorimer class basketball team played its last game of the season on April 19 with the St. James Brotherhood team, being defeated by a narrow margin in an interesting and well-contested game. To show his appreciation for the good work done by the team in its games, Jack Cameron invited the members of the team to a supper at his home on April 18. A good time was enjoyed by those present. To show the others what they missed, one need but quote what the lucky guests said in unison: "I'm glad I played on the team." On April 23 Mr. Pienkowsky again invited the boys of the class to his home. Everyone present enjoyed a splendid time. Many thanks are due to our teacher for the interest he has shown in our class.

The class regrets to announce the departure of Harold Bennett for the West, he being suddenly called to Crawfordsville, Kan., by his brother-in-law to accept a position in a new electrical firm. We all wish him success and good luck in his new position.

MEN'S LEAGUE.

The past month has seen the Men's League more busily at work than ever.

With the Bible class, the work in its many branches, and an entertainment to take up our time, we have been very busy.

The entertainment was given on the evening of April 9, (Tuesday) in the church auditorium, which was well filled on the main floor. It was an unusual entertainment for it is seldom one has the pleasure of listening to a program with the different numbers so well performed.

One of our entertainers was the Illinois Quartet, which rendered so humorously realistically the songs and imitated the song characters so accurately. With Mr. Harold de Brav, the humorist, this organization ought to be welcomed all over the country.

There was, however, an entertainer more youthful than the rest but who held up her end of the program as well as the others, and this was Miss Ruth Baine Boice, who all will agree possesses most marked talent and ability. She has a voice of good pitch and quality. Were one to have closed one's eyes and listened, one would have thought it indeed a child instead of a young lady, so perfect was Miss Boice's imitation of a child of say three years singing.

Mr. A. E. Joerin, a Swiss gentleman, had two numbers, one of which was out of the usual line of entertainments and the other of very great moment and interest.

The unusual number was the Swiss vodel, such as sung or "halloed" by the native Swiss mountaineers, which though not exactly what we Americans would term music, is certainly entertaining to listen to and was much enjoyed by all present, and Mr. Joerin, much to the pleasure of all, responded to an encore.

Then after Miss Boice and the quartet had favored us again, Mr. Joerin brought out two tables, on the top of which reposed two boxes,

from the upper lid of which projected a series of what looked like fish poles arranged in fan-shape order. On the table also, were a series of instruments for other purposes. This queer looking outfit, however, proved to be a wireless telegraph outfit and with the skill of one well versed in electricity and its many uses, he demonstrated to us by actual test how wireless telegraph instruments project and receive their messages from one station to another. With further developments of this wonderful invention a great saving will be made in time and material, and a great boon given to mankind. During all of his talk everyone showed the greatest of interest and appreciation. He made most of the instruments himself.

All of these good people who entertained us with their excellent program, are finished performers.

The entertainment was a great success and that it was thoroughly enjoyed was evidenced by the hearty applause given. All of those giving the program entered heartily into the spirit of the evening and responded to encores with great willingness, and the league wishes to give its hearty thanks and commendation to those who gave the program.

The Bible class has been carried on with great success and the attendance, though not so large as when Dr. de Blois was here, is kept up by personal work of members and officers to a uniform number.

During the past month we have had the benefit and pleasure of lessons as taught by Dr. Soares, of Chicago University, whose lessons and sermons have been so inspiring to all.

On the 14th of May, Tuesday evening next, the league will give a free entertainment with a most excellent program, now being prepared. We want a large attendance. It will be a ladies' night. Don't miss it. Come. Also come to Bible class at 12:15 every Sunday morning. We have wonderfully inspiring lessons and you will have a chance to ask questions on the lesson and discuss points in it with other men in the class.

We close promptly at one o'clock. Come and bring your friends. All men welcome.

FRANK W. GALE.

Department Editor of Men's League.

REPORT OF THE YOUNG LADIES' MISSIONARY SOCIETY.

EDITH G. GALE, DEPT. EDITOR.

There have been two meetings of the society since the last issue of CHURCH LIFE. The Misses Todd, 3124 Vernon avenue, had the meeting on April 11, and on April 25 the girls met at Miss Florence Raymond's. The religion of India was discussed and a portion of "The Christian Conquest of India" was read. The meetings have not been very well attended lately. The next meeting will be held at Miss May Fralick's, 3526 Vernon avenue, on May 16.

PERSONALS.

Miss Beatrice Little has returned home after a prolonged stay in Minneapolis.

Mr. and Mrs. W. B. Huskey and Miss Florence Huskey have moved to Cleveland.

Dr. Lumley is again able to be with us, which fact causes general rejoicing among the church friends.

Mrs. de Clerque and daughter, from the Second Baptist church, have moved into our neighborhood and expect to make their church home with us.

Mrs. S. B. Lingle and Miss Van Fleet attended the annual meeting of the Woman's Baptist Foreign Missionary Society of the West at Jackson, Mich.

The little daughter of Mr. and Mrs. George A. Grant went home to the Saviour who loves little children on the 25th of April. The bereaved father and mother have our sympathy.

Ground was broken on Wednesday, May 1, for the new Baptist Missionary Training School building at the corner of Vernon avenue and 30th street. Mrs. R. R. Donnelley, chairman of the Board of the Woman's Baptist Home Mission Society, and Mrs. Barber and Miss Burdette, treasurer and corresponding secretary of the society, removed the first spadeful of soil on behalf of the society, which is to build and conduct the school for the training of young women for missionary service. Rev. Goodman, Rev. M. P. Boynton, Dr. Ford, Miss Joanna P. Moore, Mrs. Lester and others participated in the program. A goodly crowd, which included many prominent missionary workers and pastors, witnessed the ceremony.

JOURNAL OF THE CHURCH.

April 2, Tuesday—The Girls' Fidelity held its regular monthly meeting.

April 3, Wednesday—Church prayer meeting. Topic, "First Steps In the Christian Life." I Tim. 1:1-14.

April 4, Thursday—The Young Ladies' Mission Society held its regular monthly meeting at the home of the Misses Todd, 3124 Vernon avenue.

April 5, Friday—The Ladies' Benevolent Society held its regular meeting.

April 7, Sunday—Preaching morning and evening by Prof. Theodore G. Soares, Ph. D., of the University of Chicago. Topics, "After Easter" and "The Significance of Jesus." Baptisms in the morning.

April 9, Tuesday—Concert and entertainment under the auspices of the Men's League. Talent, the Illinois Male Quartette, including Harold DeBrav, humorist; Miss Ruth Bain Boyce, impersonator of children in song; Mr. Arthur Joerin, with experiments and demonstrations of wireless telegraphy.

April 10, Wednesday—Church prayer meeting. First of a series of Bible studies in the Gospel of John. Lesson, John 1:1-18.

April 12, Friday—Women's Mission Circle. Regular monthly meeting.

April 14, Sunday—Sermons by Prof. Theo-

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dore G. Soares, Ph. D. Topics, "Christ's Change of Emphasis" and "The Tree that Cumbereth the Ground."

April 16, Tuesday—Monthly meeting of the Girls' Fidelity.

April 17, Wednesday—Church prayer meeting. Topic, "The Witness of John the Baptist." John 1:19-36 and 3:23-36.

April 18, Thursday—An Embroidery Tea to the ladies was given at the home of Mrs. E. J. Wiggin, 4829 Kimbark avenue.

April 19, Friday—Regular meeting of the Ladies' Benevolent Society.

April 21, Sunday—Sermon in the morning by Prof. Soares. Topic, "The Divinity of Christ." In the evening Dr. Soares gave a lecture recital, "The Epic Story of the Desert Prophet," the choir assisting with selections from the oratorio, "Elijah."

April 24, Wednesday—Church prayer meeting. Topic, "The First Disciples."

April 28, Sunday—Preaching by Prof. Theodore G. Soares, Ph. D. Topics, "Disappointed Yet Believing" and "The Life of Jesus in Song." The evening topic was illustrated with selections by the choir.

April 29, Monday—The Amoret Henson Guild held its monthly meeting, with supper at 6:30 p. m.

CHANGES OF ADDRESSES.

Wilson Adams, 2810 South Park avenue.

Mrs. George M. Allen, 3118 Vernon avenue.

Mrs. R. F. Bennett, 4236 Prairie avenue.

Mr. and Mrs. J. W. Bennett, 6316 Greenwood avenue.

John Bevan, 6230 Kimbark avenue.

Sylvia Bucklin, 11 Woodlawn Park.

Mr. and Mrs. R. G. Cadwell, 11 Woodland Park.

Althea C. Eldred, 4927 Forestville avenue.

Augusta M. Fay, 3231 South Park avenue.

H. L. Foreman, 2419 Michigan avenue.

S. T. Foster, 3226 Rhodes avenue.

Mrs. M. Hopkins, 5635 Wentworth avenue.

Mrs. C. H. Hoops, 3259 South Park avenue.

Mrs. Christina Johnson, 605 31st street.

Rev. and Mrs. R. R. Kennan, 3226 Rhodes avenue.

Mrs. Fannie C. Milhuff, 4236 Prairie avenue.

Miss Frances C. Milhuff, 4236 Prairie avenue.

D. H. Pennington, 49 East 30th street.

Arthur Rhenisch, 780 California avenue.

Mrs. H. N. Smith, 5047 Madison avenue.

Kathryn Weinland, 11 Woodland Park.

Mr. and Mrs. A. H. Claflin, 308 60th street.

Mr. and Mrs. D. L. Blain, 3231 South Park avenue.

CHANGES IN MEMBERSHIP.

ADDITIONS.

By Baptism—

Nellie Arline Lumley, 3332 Indiana avenue.

Vincent M. Jackson, 49 East 30th street.

By Letter—

Edmund C. Spinnev, 4454 Drexel boulevard.

Mrs. E. C. Spinnev, 4454 Drexel boulevard.

Miss Blanche G. Spinney, 4454 Drexel boulevard.

By Experience—

Harold M. Bennett, 5128 State street.

DIMINUTIONS.

By Letter—

D. E. Livermore.

Mrs. D. E. Livermore.

Miss Jessie Livermore.

Mrs. Anna E. Gilbert.

August C. Orth.

Mrs. August C. Orth.

Charles W. Haas.

Mrs. Charles W. Haas.

Hubert L. Sparks.

By Dropping—

L. Roy Moore.

SHOW YOUR COLORS.

When in the *right*, don't be afraid—

Because you stand alone—

To let your colors be displayed,

For naught can e'er atone

For cowardice in one who knows

The right, and dares not tell,

When speaking out, to friends and foes,

Would fears and doubts dispel.

The consciousness that one is right

Should make one brave and strong

To dare, and do with all one's might,

To overcome the wrong.

They do not leave your friends in fear,

Nor those opposed in doubt,

But frankly speak so all shall hear,

And put unrest to rout.

Though for a time your efforts fail,

Be patient; watch and wait;

As right is *right*, it shall prevail

And triumph, soon or late.

So do not fear to stand alone

And show your colors; fight,

If need be, to maintain your own

Convictions—when you're *right*.

—Richard Bentley Twiss.

Chicago, May 1, 1907.

SPRINGTIME.

The singing birds, the green grass, the budding trees, the balmy zephyrs all give pleasing evidence of an early awakening of new life, of new force, of new hope. Now is the high tide of the year. Cheery Christian witnesses of all his rejuvenescence involuntarily get in tune with God and nature and with eager zest renew their efforts to gain souls for the Kingdom of Heaven. The springtime is the most appropriate time to inaugurate new campaigns for aggressive work and to give the repentant sinner a clear understanding of your ability and desire to be of service for your Master.

A thousand miles of mighty wood,

Where thunderstorms stride freshod;

Ten thousand leaves to every tree,

A thousand plants at every rod,

A stately tree at every rood;

And each a miracle to me—

Yet there be men who doubt of God.

—Joaquin Miller.



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Prompt payments of subscriptions to the Church Life will be much appreciated and will help to make the wheels run smoothly.

Pews or sittings in the church may be obtained from the pew committee. Messrs. M. I. Piercey, J. Gorton Marsh, Webster Tomlinson, or Clifford Williamson, at the close of any church service. Diagrams will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to the Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

MEMORIAL DAY.

The period of the Civil War occupies a peculiar position in our minds today. To the younger generation it is history, to others a fading memory, while to many it is a vivid reality. The latter are growing less, the former is a constantly increasing number. It is hard for those who tramped in the long and weary marches, and faced the wild storm of battle, whose very beings are saturated with the spirit and life of those thrilling and terrible days, to appreciate the apparent indifference with which they and their deeds are viewed by the great mass of people. The trouble is, those times are too near to be heroic, and too remote to be remembered. Then there are great multitudes who come to our shores who never heard of the Civil War, slavery or secession. The veterans have done well to organize the Grand Army and have their memorial days, for thus do they keep alive the personal element and give reality to their deeds of valor. The nation can do no nobler thing than by monuments and inscriptions to render forever sacred the scenes of their heroic struggles. To us all it should be a solemn duty to reverently observe the Memorial day, and with a mighty nation bend above these honored graves and pay to noble dust the tribute of our love. The day should be sacred to the great heroic host who kept the flag above our heads, some of whom sleep in honored graves, while others lead us with muffled drum and halting step to the bivouac of the dead. Catching an inspiration from the hour, we should teach the strangers within our gates and the children at our knee the meaning and the message of the day. There should be honor for the living and tears for the dead. Our appreciation of the heritage can be shown only by devotion to the principles in the defense of which they bled. A land worth dying for is worth living for, and they whose souls are stars in the blue sky of liberty will light our way in the path of duty.

Gypsy Smith who was recently heard with so much interest and profit in Chicago, has found time in the midst of his arduous evangelistic work to write an article for an English periodical on "Church Life in America," in which he mentions the decline of the prayer meeting as one of the inauspicious features among us. Of course he has had no opportunity to judge of that by personal observation, but reports the impressions he has received in conversation with many pastors. There seemed to be among them an apprehension, sometimes even tearful, as to what such a decline presages. We have no means of judging how general throughout the country such a decline may be, but the recent study given by Boston Baptist pastors of prayer-meeting conditions seems to indicate some cause for local concern on that score. The prayer meeting has often been called the thermometer of church life; a very good figure of speech, but does it not do more than register the spiritual temperature? Does it not make warmth as well as indicate it? The wise pastor makes a constant and careful study of the mid-week meeting and finds it a fruitful field.

SONG OF SOULS THAT FAILED.

We come from the war-swept valleys,
Where the strong ranks clash in might,
Where the broken rear-guard rallies
For its last and losing fight;
From the roaring streets and highways,
Where the mad crowds move abreast,
We come to the wooden byways,
To cover our grief, and rest.

Not ours the ban of the coward,
Not ours is the idler's shame;
If we sink at last, o'erpowered,
Will ye whelm us with scorn or blame?
We have seen the goal and have striven
As they strive who win or die;
We were burdened and harshly driven,
And the swift feet passed us by.

When we hear the plaudits' thunder,
And thrill to the victors' shout,
We envy them not, nor wonder
At the fate that cast us out;
For we heed one music only,
The sweet far Voice that calls
To the dauntless soul and lonely
Who fights to the end, and falls.

We come—outworn and weary—
The unnamed host of life;
Long was our march and dreary,
Fruitless and long our strife.
Out from the dust and the riot—
From the lost, yet glorious quest,
We come to the vales of quiet,
To cover our grief, and rest.
—Marion Couthouy Smith.

THE RELIGIOUS SCAPEGOAT.

Many of the old members of the church have moved away and others have died. It is admitted that the neighborhood has deteriorated and that the newcomers are disinclined to attend church services. Under the circumstances no satisfaction is to be had from blaming the neighborhood. One might better punch a pillow. But there stands the preacher alone in a high place, the easiest mark in the world, and not infrequently the entire responsibility for vacant pews and an empty treasury is dropped on his poor shoulders. Do what he will, the discussion comes back to him. If he is an eloquent talker and combines with eloquence rare spiritual gifts, but is at the same time a poor organizer, the conviction grows that what the church needs is an organizer. If his sermons are uninteresting and his time is devoted to efforts at organization, the wise judges in the pews decide that what is required is a more inspired preaching of the word. Then, again, some people call for orthodox sermons and some for liberal sermons and some for sociological essays. Moreover, if organization is the thing insisted on there is a difference of opinion as to methods of organization or working or hustling or whatever it may be called. If music is made a feature of the services and the announcement of a musical program prevails over the hear-

en to such an extent that a few of them drop in for a single morning, it is pointed out by the men who are experienced in ways and means that they leave nothing in the contribution box and that they will not stick. If the preacher tries to liven things up generally the more conservative members of the flock frown upon his sensationalism. If he is eternally busy with all sorts of schemes he finds that the active co-workers of the flock are few and that there is always an oversupply of wise counsel that is commonly delivered with an air of final authority. Meantime the neighborhood continues to deteriorate, the empty pews grow more appalling, and the demand for a change in the pulpit and for an "upbuilder" increases. What the new man must be is not clear, except that he must be different from the present incumbent.

This so far has been a recital of facts. It is a general recital without special reference to any locality, and it is not now to be converted into a sermon for the churches. Our only comment is that the poor scape-goat of a preacher is entitled to some sympathy.—*Chicago Record-Herald.*

THE PREACHER'S CHOICE.

Rev. George D. Lindsay, of Greensburg, Pa., sent out seven questions to fifty ministers who had been ten years or more in their present pastorates. He sought to learn the relation of their salaries to the cost of living. Forty-two pastors replied, and the results of the inquiry are given in the New York Observer. Only twelve of the forty-two have salaries large enough to cover the cost of living, and only ten can live comfortably on their salaries. Seventeen have larger salaries than they had ten years ago, but the increase of salary has in no case been equal to the increase in the cost of living caused by higher prices and by the growth of families. Thirty-three of the churches served by these pastors have considerably increased in membership, and more have increased in wealth; but fifteen of the churches that have become larger and wealthier have made no addition to their pastor's salaries. One church which has more than doubled in wealth in ten years is still paying the same salary as twenty years ago. Almost all the pastors who are able to live within their salaries have either no children or only one or two. The most of the pastors with three or more children report that their families cannot be maintained on their salaries. Some are borrowing money to pay their living expenses. As all of these pastors have been ten years or more in their present pastorates, of course they represent the aristocracy of the ministry. The condition of the average minister who bears the expenses of costly and frequent removals from place to place must be less favorable. According to Mr. Lindsay's figures a minister at the present day must choose between debt, single blessedness, race suicide or a rich wife.—*The Watchman.*

Life is fluid, vapor, evasive. When you have learned to chisel smoke and to carve air you can attempt next to define and confine life.—*Dr. Frank Crane.*

MARCH ON, MY SOUL.

March on, my soul, not like a laggard stay.
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.

Follow the marks that they have set beside.
The narrow, cloud-swept track to be thy guide;
Follow and honor what the past has gained,
And forward still, that more may be attained.
Something to learn and something to forget;
Hold fast the good and seek the better yet;
Press on, and prove the pilgrim-hope of youth,
That creeds are milestones on the road to
Truth. —Henry Van Dyke, D. D.

THE INVISIBLE ARM OF PRAYER.

To all who reflect deeply upon life there must come the mysterious conviction that forces play upon them, whose coming and going they cannot determine. There are variations in the way which they cannot explain. Life as they look back upon it appears as the resultant of a number of forces, some understood in part, others that baffle the most diligent inquiry. They are held in a grasp, it would appear, mighty though unseen. We may not know whence this guidance comes, and what is the nature of that invisible power, by which we are poised and kept in our orbit. But what if it may be best likened to the Invisible Arm of Prayer—the prayer of friend and kindred, of the dead and of the living—and all taken into that prayer of the Saviour, which is ‘the incarnate intercessory expression of God’s love.’

Every experience in the spiritual life has deepened the faith of the saints in the Energy of Prayer. A modern mystic, Frank Crosby, of Manchester, very boldly says: ‘Jesus who has entire command of His time chooses the intercession as that on which He can best spend it, and ever liveth to make intercession for us.’ We can only speak after the manner of men; but what an honor is given to prayer when it is chosen as the one act of the human soul, which can describe most accurately the redeeming activity of the Saviour?

It is that prayer which grasps us and sustains us. It is a continuous energy, and its effect must be continuous; not in interruptions and interventions are we to discern the arm of the Lord, but in that peace which arises in the soul ‘held fast with His ample palm.’ ‘Underneath us are the everlasting arms.’ Like the mighty force of gravity they uphold invisibly the lives of the children of God.

It is doubtful if the church of Christ has given its true place to this arm of the Lord. We have thought of the arm stretched out in the hour of crisis. He caused His glorious arm to go at the right hand of Moses, to set free His people. ‘Art thou not it that cut Rahab in pieces, that pierced the dragon? We have thought of the arm bared in wrath against His enemies; have we dared to think of it as stretched beneath us to bear us forward? Have we been brave enough to claim our correspondence with the mighty intercessions of Jesus—and to His right arm to refer the mysteries of our guidance and overruling? We are

familiar with the thought of the Spirit in whom we live. But is not that animating spirit known to us in the realm of our personal life as the Holy Spirit of Christ—His continued presence with us in saving grace?

In the light of this truth we can discern something of the energy which is gathered up into the unseen form the prayers of humanity. The praying of others for us is a force to be reckoned when we estimate the meaning of our life—when we account for its startling variations, its deflections, its unexpected reinforcements. In the prologue to the Book of Job we read, ‘And it was so, when the days of their sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, “It may be that my sons have sinned and renounced God in their hearts.”’ It is the anxious prayer of Job that we hear, but what followed upon that vicarious prayer? This only experience can teach. The other fathers have prayed for their children since that day, and their sons and daughters have been held back as by an unseen hand from the excesses and the stains of the world—they have been brought through their perilous journeys unscathed, not alone because they prayed themselves, but because their father and mother rose up early and sanctified them and offered burnt offerings for them. They have had great allies, and all about them the unseen ‘dynamic agencies of heaven.’

The Apostle Paul tells of Epaphras, who was always striving and laboring in prayer for the Colossians that they might be perfect and fully convinced in all the will of God. While Epaphras prayed, what happened at Colossæ? This the New Testament leaves untold, for the story belongs to that book which if it were written the whole world would not contain. It would be little good to tell us; we must learn what happened at Colossæ from experience. While Epaphras prayed! Who, in the light of Christian experience, can doubt that souls in Colossæ found the shadows strangely lifted; they were led into a deeper insight into the will of God; they received a new power to preach Christ; they were made brave who before had been timid; they were made quick with love of Christ who had almost lost their faith. All this and more took place while in Rome their friend and apostle strove with God in prayer and worked mightily for their salvation. prayer and worked mightily for their salvation.

While Epaphras prays today, what happens? He may be thousands of miles away; he may be in China and his Colossæ in London. But we must not forget him when in a certain church some harassed soul finds rest; when this man is dragged with the fire on his garments from destruction; when this one passes into the joy of his Lord by the way of the Cross; when underneath some fellowship of Christians there is a strange arm outstretched. That arm is the Intercession of the Redeemed taken into the Intercession of the Redeemer. For He takes for Himself the ‘golden bowls full of incense,’ which are the prayers of the saints. All this we shall not know until we

Stand with Christ on high,
Looking o’er life’s history.

In the life of Frank Crossley it is told how one day in 1888 he had said good-bye at the station to his friends, General and Mrs. Booth; but before they steamed out he handed a letter to them giving details of a sacrifice he had resolved to make for the Army. He came home and was praying alone. 'As I was praying,' he said, 'there came over me the most extraordinary sense of joy. It was not exactly in my head, nor in my heart; it was almost a grasping of my chest by some strange hand that filled me with an ecstasy I never had before. It was borne on me that this was the joy of the Lord.' So this servant of God made in his pilgrimage to God an advance from which he never fell back. He thought it likely at that time that the Booths had read his letter in the train and this was an answer to prayer of theirs; afterwards he heard they *had prayed for him* in the train just after getting well out of Manchester.

The grasp that this modern saint felt was the grasp of an Unseen Hand; it was the Arm of the Lord who prays, and still it was the arm of prayer outstretched in that railway carriage. While they prayed the mystic was held in a kindly grasp, and knew an ecstasy so great that he must needs pray God to stay His hand.

No force can ever perish. No prayer that has come up to God but makes the Intercession of Christ more mighty! Ours it is to add to that energy. Pray without ceasing; for though we know not when or how that prayer will be answered, it is not lost. It ascends as prayer. It shall come down as the might of God. It rises in weakness, it descends in strength—'As rain upon the mown grass, as showers that water the earth.'

And for ourselves, may we not more and more rejoice to be borne onward by the arm of Christ? Time was when we girded ourselves; but one day we shall submit with joy to be guided by another. Once we were proud of choose our way; then it is our one desire that He will keep our feet from straying. And at last we shall cry in our weariness

Carry me over the long last mile
Man of Nazareth, Christ for me.

In Christ we shall know that there meet, fused in one awful energy of love, all that we have ever prayed ourselves, all that others have prayed for us during the long years of life, all the prayers of the dead and of the living, and the eternal Intercession of Him, who loved us even until death. All are answered in the Unseen Arm that upholds us—in the pierced hands which 'are lifting us over the ford.'—*Edward Shillito* in *Christian World*.

THE SET OF THE SAILS.

It is true that fate, or God, destines every one of us to cross life's ocean, but how one shall cross it, worthily or unworthily, successfully or unsuccessfully, happily or unhappily, is left very much to herself.

The fact is that no one has a right to be resigned to any unfavorable thing of circumstance that she can, by forethought, by will, by endeavor and industry, change. So-called resignation is often an excuse for a flabby will or lazy habits of mind and body, or both.

We shall have a most effective factor in remaking the world for good, for happiness, for wholeness, when every one as soon as she is old enough to think seriously shall set her face and bend her efforts toward something that will not only give her a living but a life—strong-pulsed, stimulating, adequate life; when every woman purposes in her heart what she will be and do, and in spite of all that others may say and urge, cast off every detaining cord and sets and keeps her course towards the chosen port where she shall successfully do cooking, or compass-making or photography, housework, or horticulture—anything that she feels she can do well, and will be happy, and therefore strong and successful in doing.—*Lida A. Churchill*, in *The Delineator*.

THROUGH THE WOOD.

The poet Dante found himself, midway the journey of his life, bewildered in a vast and darksome wood, from which he could find no escape. Such is the fate of many men. Around them are hardships, vexations, rivalries, anxieties, fears and discouragements, which mass themselves like giant trees of a lonely and rayless forest, and within the shadows lurk the wild beasts—ignorance, selfishness, pride and prejudice. But there is a way through the wood, and he who finds it may come forth at last into the fair meadows and blooming gardens that lie before the gates of the City of God. That pathway starts hard by the darkest of the forests' glens. It is but a faint track at first, growing plainer at the stone called Discernment. Then it passes by the spring Courage, of whose waters one may drink, and beyond, it runs beneath the shoulder of the rock Humility, where only he who stoops low may pass. The thicket Perseverance is not passed through without labor and much care, but presently cheerfulness is reached, a rock on which the traveller may rest, and going on he sees the crimson flowers of Generosity gathered in a cluster by the path. The deep ravine of Sacrifice now lies across the way and beyond it the tree called Gentleness, where the path turns toward the fountain Sympathy. Then comes the bridge Kindness that alone gives passage over the torrent Opposition. At the guide-post Love the pathway widens until Joy is reached, a pleasant archway formed of spreading boughs, and soon one comes to Peace, a gateway leading to the gardens of Delight, beyond which stands the City of the King.—*Herbert L. Willett*.

Every position, great or small, may be made almost as great or as little as we desire to make it, according as we make the most of it or the least of it. To do the necessary duties of any station, that is easy enough; but to gather up all its outlying opportunities; to be ready to lend a helping hand here, to give a kind word and wise counsel there; "to fill," as we say, "our place in life" instead of leaving it half empty; to be entirely in our work for the time being, this is what makes all the difference.—*Dean Stanley*.

PREMIUMS ON RUIN.

MELBOURNE P. BOYNTON.

The most vicious ordinance now upon the statute books of this city is the ordinance known as "The Bar Permits." This law was enacted at the demand of the many foreign societies in our city who desired to give dances and other entertainments at which liquor might be sold. The claim was made that none but regularly organized and respectable societies would be allowed to secure such permits.

This ordinance was passed last June. It has been in force less than one year. What is the result? During the first eight or nine months 2516 special bar permits were issued under the authority of this ordinance. The Law and Order League of this city has caused many of these permits to be investigated and found that while the law permits only vinous and malt liquors to be sold, at some of the dances spirituous liquors were furnished and the policeman who stood at the door did not even know that the sale of spirituous liquors was unlawful.

Then, too, it was found that in some of the places the government tax has not been paid. The collector was notified of about 2400 of such people and requested to see to it that such persons or societies obeyed the law in this respect. It found also that many of the dance halls are run by saloon keepers who have no difficulty to secure these special bar permits and thus go right on selling liquor until 3:00 a. m., whereas under the usual license he must close up at 1:00 a. m.

The ordinance provides that not more than six permits shall be issued to the same person or society in any one year, yet it is discovered that 78 permits were issued within eight months for one street number on premises owned by brewers. In this way the good people of the city are fooled into believing that the dance hall evil has been curbed somewhat when as a matter of fact the evil is more rank and bold than ever before.

It is a matter of some hope that the new administration has taken notice of this awful state of affairs and purposes to check the growth of this dance hall curse. But one of the first steps to be taken in that direction is the repeal of the special bar permits. That ordinance was passed to meet a supposed need among the foreigners. The people for whose benefit the law was made have, in many instances, taken advantage of it to do the very things the law was made to stop. They are not worthy of further consideration. Repeal the special bar permit ordinance and do so at once, is the demand of an awakened public sentiment.

I have circulars in hand that offer premiums to children who will attend the dances. One set of prizes was offered to girls under 14 years of age. The prizes consisted of gold rings, trinkets that girls love, and even sums of money. Thus boys and girls are lured into these dance halls by the glitter of gold and there learn to drink and dance with strangers. What girls can stand such an influence as this? Premiums on ruin, premiums for learning the vicious ways of the ungodly world, and

offered to mere children in printed circulars! And yet Chicago is asking home rule on the saloon question and the Sunday problem. No! a thousand times NO! This city needs every help the great state can give her to save her from herself. This city's greatest peril is Chicago herself. We don't let children play with loaded pistols, neither let us allow Chicago to play with her destiny and the glory of Illinois.

YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

HEADQUARTERS, 1104 The Temple,
La Salle and Monroe Streets.

Call in any Monday from 6 to 6:30 p. m. and meet some of the most earnest Christian young men and women, from every denomination and from all sides of the city. They come from their offices to "1104" to study and plan for the most practical and effective methods to fight the rum evil.

Each one returns home with a Bulletin of the latest temperance news, with pointers for teaching the Sunday School Temperance Lesson. They go back to their young people's societies all enthused to count for more in civic righteousness. Many of them have arranged for ten minutes a month, to be devoted to up-to-date temperance news in their own society. Plan to come next Monday, early or late. You can't afford to stay away.

Here is one of the new ideas in temperance work of which you will want to take advantage:

The Temperance Bill-Board Campaign.

It is being tried with great success in Boston, Los Angeles, Minneapolis, Fort Wayne, Ind., and many other cities.

The Y. P. C. T. U. has arranged with the famous Gunning system for ten bill-boards, each twelve by twenty-five feet in size, for six months' space, at the rate of \$10 per board per month. The designs will be absolutely up to date, with original cartoons or effectively printed temperance facts.

Will your society be one of the one hundred to subscribe an average of \$1 per month for six months? This is your opportunity to do some effective temperance work. Will you use or lose the opportunity? Answer at "1104."

"All work and no play makes Jack a dull boy." So by all means accept an invitation to come and join us in our annual banquet, May 21, at the Lakota. Splendid program, six-course dinner and a right good time for all who come. Full information at "1104."

"LET NOT THY LEFT HAND KNOW."

So many plans for raising money for religious objects appeal to the natural appetite for human approval that the Lord's plan of "Let not thy left hand know what thy right hand doeth" seems to be lost to sight as much as if he had never said it. To seek the applause of men rather than the quiet commendation of conscience and of God is to put a low and lowering motive in place of a high and educative one.—Selected.

WHY MANY PERSONS DO NOT GO TO CHURCH.

"What is the state of your church now?" "We had the time of our life when Brother X. was here. At present we are trying to recover from our debauch."

Such is the final analysis, given by one of its officers to the Interior of this city, of the results of an experiment in an Eastern church with what is commonly called a "popular" preacher.

The predecessor of "Brother X" had not been able to fill the church. "Brother X" filled it—to the doors—until people were turned away out of respect for the laws of public safety—for a while.

The oratory of the preacher, his wit and humor, the novelty of his subjects and the raciness of his illustrations were the talk of the town—for a while. He was one of the "sights" of the city—for a while.

Then somehow the public interest faded. There was no scandal—no misconduct, or even suspicion of it, on the part of the preacher to discredit him. There was no waning of his powers. There were no quarrels among the pillars of the church. But somehow the crowds ceased to come.

The reason, of course, was that the preacher had drawn only a crowd. He had reached out and drawn in the people, but instead of lifting them up he had come down to them. In his zeal to entertain he had forgotten to feed them with the Bread of Life.

And so first those who were hungry and knew it stayed away, and then those who were really starving spiritually, although they were unconscious of it, went away. Having exhausted "Brother X" as an entertainer—having seen all his tricks performed—they went away after later novelties. And the second state of that church was worse than the first.

The *Interior* uses this incident as the basis of some excellent advice upon the subject of clerical aims and methods. Being a church paper, published by and for churchmen, it is authorized to give direct admonition to ministers. The *Inter Ocean*, being a secular newspaper, would not consider itself justified in efforts to teach ministers the technics of their profession.

Yet it may be pointed out that in such incidents many laymen find an explanation for conditions of which many preachers are constantly complaining—the absence from the churches and the lack of interest in the work of the churches on the part of very many men whose education, whose convictions, whose knowledge of the importance of religion is preserving the benefits of civilization, and whose stake in the country's social order, would naturally lead them to give to the churches the whole weight of their influence.

Such men, and successful and thinking men and women generally, do not go to church to be amused, or entertained, or even to be instructed on any subject—except religion. They know where to get entertainment and instruction upon secular subjects of very much better quality than a preacher can furnish and still be first of all a minister of religion.

Nor do they care, howsoever well it may

be done, to have the experiences and the ideas, the eccentricities and the wonders, the humor and the pathos, the comedy and the tragedy, of this world put before them again from the pulpit. They see, they feel, and they know all these every day.

When they go to church they go for help, instruction, and inspiration as to the things of another world. They go to have their faith strengthened and their spiritual energies braced for the conflict with this world, the flesh, and the devil. They go that they may learn how so to live that their lives may be peaceful with assured hope, that when the last summons comes they may answer it with tranquil courage and without fear.—*The Inter Ocean*.

THE MISSION OF THE CHURCH.

It is frequently said and in a tone of regret that the church is not living up to its opportunity when it does not undertake to solve all the civic and social problems of the day. It is pointed out to the comparatively disparagement of the church that social settlement work is done by individuals frequently non-churchmen, that Y. M. C. A. work is wholly apart from the church's control, that acts of large-hearted generosity and movements of moral and civic reform have their origin and impetus wholly outside the church. And much more to the same effect.

All this leads us to inquire afresh: What is the mission of the church? There are doubtless churches in every large city whose plain privilege and opportunity is to do what is called "institutional work." It is also true beyond a doubt that many churches are living only in name, but are dead in deed. And so far as personal observations go no churches are so spiritually dead as those which are honeycombed and permeated by fraternal, social and civic organizations. Doubtless no church is doing all it can or living up to all its opportunities. But the church of Christ, imperfect as it may seem, is yet the inspirer of the great and lasting movements of reform and for the amelioration of untoward conditions of living. The pulsating life of the church intensifies in an individual and becomes a Pilgrim's Progress, a Y. M. C. A., or a Salvation Army, or a W. C. T. U. As long as it produces men and women whose force of character and high ideals are the stepping stones to better things for thousands of lives, the church does not exist in vain.

There is no warrant either in Scripture or reason for supposing that the church as an institution must undertake to solve every social and civic difficulty. To do so is to lose hold of its main task—the moulding of character into the likeness of Christ. In fitting men and women to lead lives of righteousness and sincere devotion to God the church has an ample task for herself and her ministry. All things else will be added.—*Selected*.

So long as we love, we serve; so long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson*.

THE DOWN TOWN CHURCH.

DR. W. G. RILEY.

To-day Satan's throne is at the city's center. It is a singular yet undisputed fact that the heart of every considerable city, the world over, is surrendered up to vice. What we call the downtown district is everywhere marked by one general character. It is not only the commercial mart, but the moral sink; it is not alone the center to which the crowds go, but also the one in which crime flourishes. Evolutionists contend that as men multiply on the face of the earth they rise in morals; history demonstrates that as human contact and fellowship increases, corruption results. To such an extent has this actually taken place that intelligent men can now be found who defend the proposition that immorality must characterize the city's center, and that neither legislation, moral administration or police regulation can drive the grosser sins from the city's heart.

We have deliberately adopted the red-light district; we have calmly drawn up and signed a contract with the devil, ceding over to him a great section of every metropolis; and the strange thing about it all is that the average man does not see that we have surrendered the citadel, and with it, thrown in the very bulwarks of municipal life; and, without a protest, permitted the army of the enemy to occupy the vantage point. People say that the city is to control the nation; and there is every evidence of the truth of it. And yet Shelley said, "Hell is a city much like London." People ought to know that the heart of a city will determine its character, for "out of the heart are the issues of life." To surrender up, therefore, this section, is to aid in establishing Satan's throne, and consent to the extension of the kingdom of darkness. True, the first city was built by the first murder, but that gives the devil no inherent right in all cities; and it is the shame of our civilization that it consents to have the center of every metropolis fester with vice. Therein is the challenge of the church. Wise warriors mark the enemy's location and plan to make battle there. In a city such as ours that location is not difficult to determine. Our four hundred legalized saloons are in a limited territory; and round about these viperous mothers the whole brood of iniquities flourish. If the church wishes only an occasional skirmish, it will locate itself outside of this territory; but if one wants to do daily battle for the Lord, it will send its armies into this very field.

HOW DO YOU CONCEIVE OF GOD?

REV. WILLIAM JAMES SLY.

I have a friend to whom I said, "How do you conceive of God? Do you think of Him as a big man seated on some distant throne in heaven, ruling the universe from afar?" He replied, "I have no visual thought of God at all with form apart from Jesus Christ. I think of God as a Spirit of Light near me and always near, and when I think of Jesus, I do

not think even of His form, but I think of His approaching me from behind, I think of Him approaching me from behind, I think of Him of me at the same time. To me Jesus is always near, as "Immanuel"—"God with us," an ever-present companion and friend with whom I hold sweet communion, and whom I do not wish to displease in anything I do, or say, or think."

My friend is no metaphysician, or philosopher, or scientist, or poet, but who shall say the Holy Spirit has not taught him the divine philosophy of life? It seems to me to be the Scriptural view of the divine eminence, the presence of God, in the human soul, which it may be blessed to explain but is far more blessed to experience. To such a soul there is no near nor far. Every common bush is afire with God. And, as Comper wrote, "Not a flower

But shows some touch in freckle, streak or stain

Of His unrivaled pencil. He inspires Their balmy odors, and imparts their hues And bathes their eyes with nectar and includes

In grains as countless as the sea-side sands The forms with which He sprinkles all the earth.

Happy who walks with Him! whom what He finds

Of flavor or of scent in fruit or flower, Or what he views of beautiful or grand In nature, from the broad majestic oak To the green blade that twinkles in the sun Prompts with remembrance of a Present God." Garfield Park Baptist Church.

A HOLY MAN'S PLEA.

Son of Man, let me join Thy league of pity. Let me take the place of the angels in the ministry of human souls. Angels cannot meet the wants of my brother. They could minister to Thee, for Thou hadst their nature as well as mine. But my brother has not their nature. He needs some one who knows him; he needs me. Send me, O Lord. Let me be the apostle to the weak and weary. Send not the cherubim and the seraphim; send not the angel and the archangel. These have no drooping of the wing; they are never tired with their flight; they cannot sympathize with faintness. But I have borne the burden of the day, I have been tried in the furnace of pain. I have trod the dusty plain, I have ascended the deep valley, I have climbed the arduous steep. I know the path of the weary, I can guide where the celestials never go; make me a helper in thy ministrant band.—George Matheson in "Studies of the Portrait of Christ."

The courage to try to do a thing before you know how, and the patience to keep on trying after you have found out that you don't know how, and the patience to keep on trying as many times as necessary until you do know how, are the three conditions of the acquisitions of physical skill, mental power, moral virtue, or personal excellence.—Hyde.

CHICAGO BAPTIST NEWS

A. R. E. WYANDT, EDITOR.
852 South Central Park Avenue.

AMONG THE CHURCHES.

The editor again expresses his desire to get the Baptist people of Chicago acquainted with each other and with each other's churches. We have a larger number of Baptist churches than any other city in the world. We are scattered over miles of territory. This paper furnishes a medium of information and a bond of union. Will not each church please send to me, not later than the last Sabbath of each month, the most important news of its activity. You want to know what other churches are doing. They want to know about you.

This will aid in giving our journal a wider vision than the traditional church paper in the past sought to attain. Let me request the local church editors to send such matter to me as would be of general interest in portraying the wider progress of the Kingdom.

Evanston.—Dr. Greene baptized 4 on April 21. Seven others have made the good confession. Mr. J. S. Dickerson has been teaching the adult Bible class for the past three months, the attendance at which has been from 30 to 70. The church expects to celebrate its 50th anniversary a year hence and has already appointed a committee to plan for it.

Grace Church.—Twenty-five new members were received during March. These with others who united April 7 received the hand of fellowship.

Clyde.—Rev. A. E. Bigelow is closing his pastorate with us amid scenes of blessing. Six persons were baptized March 31 and there are a number more ready to come, the result of devoted work of the pastor and helpers. Mr. Bigelow and wife will leave for the Philippine Islands after vacation.

Immanuel Church.—Easter Sunday at this church was one of the most significant in years. The services which began at nine o'clock in the morning and closed at ten at night were scarcely interrupted, especially after four o'clock in the afternoon. The attendance throughout the day was the largest in the history of the church on Easter. Between fifty and sixty persons were baptized. The Easter offerings in money and pledges amounted to more than \$2200, and the offerings are still coming in. It is expected the total will reach some \$3,000. Pastor Myers and his people are rejoicing over the great work which the church is accomplishing.

Waukegan.—After a few weeks without a pastor the church has unanimously called Rev. George McGinnis, of the Eastern Avenue church, Joliet. Mr. McGinnis has accepted the call and will be here on April 28. The church is fortunate in settling on a pastor so soon, and especially in calling one of known ability about Chicago. Great things are expected from the new union. Rev. Herbert F. Evans, of the University of Chicago, has been acceptably acting as stated supply. Easter Sunday he preached the sermon before the North Shore section of the Knights Templar. The service

was a beautiful one throughout. Everything is in fine shape for the coming of the new pastor.

Western Avenue.—Pastor McGee baptized 7 on Easter, and 2 are now awaiting baptism. He expects to attend the May anniversaries of the Jamestown Exposition. The Sunday school has the largest average attendance for several years.

Maplewood Church.—The work in this church, under the efficient leadership of Dr. C. F. Tolman, is full of encouragement. On Easter Sunday five new members were received, three of them by baptism.

Olivet Church.—The church recently gave a banquet in honor of Mr. Booker T. Washington, of Tuskegee Institute, at the church building. There was a great company of people present and hundreds of others wanted to attend but could not for lack of room. In addition to Mr. Washington's address there were numerous other addresses by distinguished Negroes. It was after one o'clock in the morning before the last speaking was completed.

Oak Park.—The First church held its annual roll call social on the evening of April 5. At the tables there were 250 persons present and the occasion was a most delightful one. Mr. John P. Lenox, as toastmaster, enlivened the hour in his introduction of speakers, who were from among the membership of the church. Emphasis was put upon the desirability of having a new church building. Since the coming of Dr. D. T. Denman to the pastorate the congregations have been uniformly large and about eighty new members have been received.

Trinity Church.—The work has been prospering in a most encouraging way, the month of March being the banner month of the year in general interest and attendance. Since Jan. 1 we have received fifteen new members, four by letter and six being children from the Sunday school who were baptized on Easter Sunday. We have a good chorus choir, which is proving a real help to us.

La Salle Avenue.—Pastor Buck baptized two on Sunday evening April 28. He is expecting to attend the May Anniversaries. The work of the Men's class is at present doing a specially aggressive work.

Normal Park.—The new building is being pushed along rapidly and is now under roof. Pastor Anderson gave the hand of fellowship to 9 at the April communion.

Hyde Park Church.—The annual banquet and business meeting of the church was held in the church parlors on the evening of April 10. Careful preparation had been made for some time in advance. The weather was favorable and the rooms were thoroughly taxed to accommodate the large number of members and friends who gathered about the tables. The enthusiasm was as pronounced as the attendance. There was a cordial spirit of Christian fellowship and good will. At each plate was copy of the printed report of the activities of the different departments of the church during the year ending March 31, a printed ballot containing the names of those whom the nominating committee proposed for new offi-

cers and an envelope to receive an offering for the necessary expenses of the meeting. Following dinner business and social features were happily combined. Prof. F. J. Miller presided. New officers were elected and the remainder of the evening was occupied in brief, informing and stimulating addresses. The general financial condition and needs of the church were presented by the treasurer. Mr. F. J. Llewellyn. Our pastor, Dr. John L. Jackson, who is now in the eleventh year of his pastorate, spoke of the uninterrupted harmony and prosperity which have been enjoyed and suggested that the cause of the lack of young men to take up the work of the ministry is the lack of such churches as Hyde Park with which to labor. Mr. G. B. Simpson responded for the board of deacons and spoke of the pastor as "an able, level-headed broad-minded, sympathetic, indefatigable worker, endowed with spiritual power." A leader with these qualities, together with complete sharing in all by the pastor's wife, is the human explanation of the continued prosperity of the church. Others spoke for the various departments and activities of service and indicated the directions in which special advance ought to be made. The expenditures of the year have been \$10,922.96 and the budget proposed for the next twelve months will increase that amount by about \$2,000. One of the significant advances has been the growth in missionary contributions, but it is expected that the new year will see still larger progress. Our pastor is urging missionary zeal and activity, and the people will respond. The blessing and prosperity of the past are accepted as a promise and pledge of what may come through consecrated cooperation in the future.

Morgan Park—The prospective closing of the Academy and the annexation question have been the talk of the village recently. The "home rulers" won a sweeping victory, and the prospects are that a military school will be established. There have been two baptisms recently, and others have joined by letter and experience. The average attendance of the Sunday school has been considerably above 200 the past quarter. Rev. C. B. Allen assisted Pastor Chalmers in special services preceding Easter. A committee has been appointed to advertise the church services.

Garfield Park—Pastor Sly has given the hand of fellowship to over 100 new members since taking up the work here. The evangelistic meetings for three weeks conducted by Dr. Earl left impressions for good even though no new members were received directly as a result of the effort.

Wheaton—Eighteen have been received recently as candidates for baptism. Dr. Cheney is much encouraged by the progress of the work. Rev. W. R. Wood, the former pastor, has moved to Ottawa and has taken a position in the Merrifield piano and organ factory in which he is financially interested.

Fourth—Examination of the membership roll of the Fourth Baptist church shows that out of the approximately 360 addresses of members there given, about 285 addresses are located upon Ashland avenue, or west thereof, leaving only about 75 members residing in all

other parts of the city and outside of the city of Chicago. Starting from Hermitage avenue which is just midway between the Fourth and Centennial churches there are 385 members of the three churches living between Hermitage and Halsted and 510 members of the three churches living between Hermitage and California avenue.

Pilgrim Temple.—Dr. James P. Thoms has recently received thirteen members—twelve by baptism and one by experience. Many more hearts to Christ, and it is hoped they will come forward later.

Berwyn—The pastor is meeting a little company of boys and girls every Tuesday afternoon in his study. He is discussing such subjects as "The Young Disciple and His Prayer Habits," "The Young Disciple and His Bible," "The Duties of a Church Member," "The Young Disciple and His Amusements," "What Baptists Believe." Any boy or girl who is a "Young Disciple" is welcome at this 4 o'clock meeting on Tuesday afternoon. Another recent feature is the inauguration of a creche for the benefit of those who have babies and desire to attend the church services.

North Shore.—The church sends the pastor to the Anniversaries. Five were baptized on Easter.

Tabernacle.—On April 1 the church gave a reception to the 132 new members received during the first three months of Rev. Mr. Warren's pastorate. Of these 74 were received by baptism. The Ladies' Society are planning to have the church lawn put into first-class condition.

Parkside.—Rev. W. William Neyman closed his pastorate with the month of March and began his work as pastor of the Tabernacle church, Terre Haute, Ind. When the pastor began his work here we were worshipping in an old store room, which was not suited to our needs. We now have a good church property which we purchased from the Parkside M. E. church. Several hundred dollars of improvement have been put on the property and all bills have been paid, while there is a balance in the treasury, except a loan of \$1,000 from the Home Mission Society. A number of persons have been added to the church by baptism and otherwise, but the church has suffered greatly by removals. The church gave Mr. and Mrs. Neyman a farewell reception and as a token of esteem presented them with a handsome set of dishes and a purse of money. Mr. and Mrs. Neyman leave us with the best wishes of all and our prayers shall follow them as they go to take up their work in a larger field. The church has extended a call to Rev. Robert A. Cameron, who was a supply pastor of the church for several months.

Calvary.—Rev. D. T. Magill, the new pastor of the Calvary church, Chicago, held special evangelistic meetings through the third and fourth weeks of April, prior to leaving the present house of worship.

Messiah Church.—Rev. Wm. W. Dewey, for nearly five years pastor of this church, leaves us to become the pastor of the Ogden Park church Sixty-seventh and Laflin streets, on

April 30. He has been a faithful servant for the Master and leaves us to take up a greater work in the new field. Dr. Wyant supplied on March 24, and again on May 5. This church with 246 members has 53 subscribers to the missionary magazine.

Englewood Church.—Dr. S. T. Ford preached through April a series of four Sunday evening sermons upon "Speculators." His special themes were "Speculating in Business," in science, in marriage and in religion. He had large congregations at all services. In March thirty-seven new members were received, thirty-one of the number by baptism. The attendance at the Sunday schools on March 31 was 1,651, the home school having 1,182.

Millard Avenue Church.—Three were baptized on Easter Sunday—others are received for baptism and still others are inquirers. The regular prayer meetings have been more largely attended the past month than for several years. There are now nearly forty connected with the Young Men's class. And there are nearly the same number in two classes of young women. Dr. Powell has been rewarded for remaining on that field in great sacrifice.

Logan Square Norwegian Church.—On Easter Sunday the church building was filled three times with worshipers, and at the close of the evening service Pastor Finwall baptized ten converts.

Elgin, First.—Rev. L. B. Warren, of the Tabernacle church, Chicago, assisted Dr. I. S. Kirtley, of the First church, Elgin, Ill., in special meetings the last week of March.

Second.—Dr. John R. Straton has accepted the call of the Seventh church, Baltimore. This church is one of the oldest and most famous Baptist churches in the East. It was Richard Fuller's church, and did a great work under him and Dr. Brantly, his successor. The old meeting-house was situated far down in the city, and the church recently effected a union with the Immanuel church, of which Dr. A. C. Dixon was the pastor before he went to Boston. It has now a beautiful new building, of white marble with a lofty marble spire that may be seen all over the city. The church is in the midst of a growing section of Baltimore. Dr. Straton will begin his work there September 1, upon the completion of the new building. This summer he will supply the White Temple, Portland, Oregon during August, and will probably supply the Temple church, Los Angeles, California, during July.

PERSONAL NOTES AND LOCAL ITEMS OF INTEREST.

The Woman's Baptist Home Mission Society closed its year with a balance of \$2,500 in the general fund, and has now about \$36,000 in the training school building fund toward the needed \$100,000.

At the April meeting of the Chicago Baptist Social Union, at the Auditorium, Dr. Lawrence was welcomed on his visit to Chicago and Dr. Cortland Myers gave an interesting and practical address.

Following his address matters of business were taken up. Secretary O. V. Stookey re-

ported that eighteen new members had been received during the year, making a total of 203 members of the union. Four members had died. The present meeting had an attendance of 333, the largest number of the year. Treasurer C. H. Warren reported receipts for the year, \$1,986.37, and expenditures, \$1,576, leaving a balance on hand of \$410.27.

The report of the nominating committee was presented and the following officers elected:

President, Julius A. Johnson, Englewood church; vice president, Charles R. Holden, Second church; secretary, O. V. Stookey, La-Grange church; treasurer, Charles H. Warren, Highland Park church; auditor, H. B. Osgood, Englewood church. Directors: H. B. Lyford, Oak Park church; Louis K. Gillson, Evanston church; J. H. Miller, Austin church; Lewis K. Torbet, Immanuel church; Dr. H. W. Cheney, Lexington Avenue church; Geo. Riddiford, Fourth church; Dr. J. A. Earl, Belden Avenue church.

The Baptist Ministers' Aid Society of Ohio, Indiana, Michigan, Illinois and Wisconsin, of which Rev. I. S. Boyden, 521 Locust street, Kalamazoo, Mich., is financial secretary, asks for its important work an offering of only 5 cents per member of each church in its territory. It is doing so worthy a work in providing for aged, infirm and destitute ministers, and missionaries, their wives, widows and orphans, having at present 105 beneficiaries under its care, that the churches ought cheerfully to respond and plan for an annual offering.

The Training school held a special service on May 1, 4 p. m. at the new Training school building, 30th street and Vernon avenue, where ground was broken for the foundation.

At a recent meeting of the Ministers' Conference, Dr. C. R. Henderson spoke upon "Social Politics," citing Germany as an illustration of the methods which should be employed in bettering the condition of the laboring class who today are compelled to protect themselves either by law or else by lawless methods. Christian men ought to see to it that the law is properly interpreted and administered. The things to be taken into account are the physical, economic and spiritual interests of the laborer. The bill to be introduced on behalf of workmen for accident insurance was explained and cooperation asked.

A resolution introduced by Dr. Straton was adopted by the Chicago Baptist Ministers' Conference in which was expressed the conviction that the time is now propitious for a united and aggressive effort toward municipal reform, commending these considerations to the attention of the new mayor of Chicago and suggesting that other conferences appoint committees to plan means for closer cooperation on the part of Christian forces. Dr. J. R. Straton, Dr. J. A. Earl and Dr. J. L. Jackson were named as the committee from the conference.

Any Sunday school, Men's club, or other church organization desiring an interesting and instructive evening's entertainment will do well to communicate with Dr. A. R. E. Wyant, 852 South Central Park avenue. Recently he has lectured at the Central and the Hyde Park

Y. M. C. A., the Chicago Commons, the Chicago Boys' Club, the First and Second Baptist churches and several Congregational and Presbyterian churches. At one of the above lectures 650 men were present. Send for lecture circular. He is also available for Sunday services.

"AUNT LIZZIE" MEMORIAL.

On the evening of April 4, the old Second church building was thronged with the friends and former members, who gathered to pay tribute to the memory of "Aunt Lizzie." Many who used to be with us, now scattered in different parts of the city and suburbs, were there. Everybody was happy, not only for the opportunity of once more being in the old church and honoring Aunt Lizzie, but also for the pleasure of having our former pastor, Dr. Lawrence, with us again. There was no one who could have spoken of her as he did. No one knew her better or valued her more, and his words found an echo in the hearts of his listeners, for she was the friend of everybody. On the platform, among the palms, draped in the American flag, was the portrait of Aunt Lizzie. The program was as follows:

Selection, "God of Our Fathers"—Choir and Junior Choir.

Prayer—Rev. R. E. Manning.

Reading of letters from Drs. Henson, Goodspeed, Arderson and A. M. Bailey—Mr. F. S. Atherton.

Selection, "Lead, Kindly Light"—Miss Smith and Choir.

Address—Rev. Wm. M. Lawrence, D. D.

Selection, "Hark, Hark My Soul"—Miss Sommers and Choir.

Our Aims and Purposes—Rev. J. R. Stratton, D. D.

Dr. Stratton explained the object and purpose of the Second church in attempting to hold this old location and asked for subscriptions to secure the continuation of the work for the present year. All told, nearly \$2,000 has been received for this purpose. It is proposed to secure a pastor and his wife to live in the old church house and to push the work on the old field. The Sunday school there already numbers nearly 200, and an industrial school has been formed and evening classes are in operation. A great work can be done here if the Second church generously cares for it and the denomination helps.

THE CHICAGO BAPTIST BROTHERHOOD.

A meeting of nearly 100 men representing twenty and more Baptist churches in the Chicago Association was held, April 15, at the Central Y. M. C. A. building, to take into consideration the formation of a Chicago Baptist Brotherhood. The attendance was excellent; there were older men and young men present; there were pastors and laymen. There was not a little enthusiasm, especially after two excellent addresses by representatives of the Congregational Young Men's Union and that of the Presbyterians, Mr. Lloyd E. Harter and Mr. L. A. Bowman, respectively. These addresses urged the Baptist men to organize and set forth

the advantages of organization as have been demonstrated in these two denominations.

It was shown that the Presbyterian Union had been in existence for five years and had been helpful in encouraging fellowship among the men of that denomination, in eliciting enthusiasm, in encouraging the missionary spirit and creating a higher type of spirituality. The Congregational Men's Union, organized a year ago has done not a little to serve the interest of Christian young men and to encourage other young men to become Christians. It carried on the noon-day meetings during the recent Gypsy Smith campaign in Chicago. At a recent meeting of the various Congregational local societies over 1,100 men were present at a banquet. After discussion of methods and the adoption of a motion that a Baptist men's brotherhood, or union, be organized in the Chicago Association, a committee of seven on permanent organization and nomination of officers was appointed. The committee consists of: C. M. Clark, First church; W. S. Howell, Normal Park church; H. S. Tibbits, Second church; W. J. Sinclair, Austin church; C. F. Beyers, LaSalle Avenue church; H. C. Peagram, North Shore church; J. S. Dickerson, Evanston church.

This committee is to call another meeting of the men of the city within a month, probably somewhere about the first of May. It is believed that this movement can be made most helpful to the men of the several churches.

WOMAN'S BAPTIST MISSION UNION.

The April meetings of the Union entertained by the Second church in its building, corner of Monroe and Morgan streets was one of peculiar interest. Our ladies little knew how "all things were to work together for good," when there seemed to be no church ready to receive the April meeting. On the platform was a fine portrait of Aunt Lizzie with the flag about it, and in the afternoon we listened with pleasure to the address of Dr. W. M. Lawrence, and when could our meeting have been held more fittingly than in that building, made dear by so many associations? Many were the references throughout the day to the life of Aunt Lizzie. The music consisting of solos by Miss Kisselberg and Miss Summers were specially in keeping with the spirit of the meeting. The devotional service was conducted by Mrs. S. T. Ford, and proved very practical, calling attention to the words, "and Peter followed afar off"—Miss Anna V. Johnson, from the Philippines spoke in the forenoon, telling of the great need of more missionaries for the work there and of schools, that the natives may be trained and prepared to lead their people to Christ.

The next meeting of the Union occurs May 14 in Waukegan.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

As many have already heard the society of the west closed the year with a large deficit which is one way of calling for more vigorous work the coming year. At the annual meeting

a year ago the society voted to ask for \$65,000. The requirements have been even more than that and yet only about \$58,620 were raised although that is in excess of any previous year. So while the circle did well, we shall have to do even better the coming year. It is suggested that many who are now giving but one dollar a year shall be asked to give five, and that can undoubtedly be done in far greater measure than we think before trying, and especially of planning to do so. Here is an opportunity to test the adage, "Where there is a will there is a way."

The annual meeting recently held in Jackson, Mich., is said to have been more largely attended than for some time. In the absence of the resident, Mrs. J. E. Scott, Mrs. Andrew MacLeish was asked to preside and rendered most acceptable service.

The sessions were full of interest. Beside the officers and many missionaries familiar to Chicago people, Dr. Thomas Barbour and Miss MacLaurins of Boston, and Rev. Mr. Peterson from Minnesota, all representing the missionary union, were present and gave addresses. Nearly twice the usual amount of literature was sold. The Jackson people did all in their power to make the visitors welcome and their stay a delight. The Jackson papers gave large space to the meetings which were well reported.

The Jackson Morning Patriot says "The large audience which is found in attendance at each evening session is evidence of the interest the missionary convention has aroused in the public, and its appreciation of the excellent programs given. The convention now in session in Jackson is one of the best ever held here."

H. F. T.

CENTRAL BAPTIST ORPHANAGE.

With May 1, Rev. George A. Cressey retires from the work of District Secretary, and Rev. A. W. Runyan, 5730 Ellis avenue, Chicago, takes his place in the field. Mr. Cressey has done good service and has enlisted pastor and churches in the work of the Orphanage. Mr. Runyan will seek to enlarge the work as the mortgage becomes reduced and funds appear. Mr. Runyan is a well known evangelist, and pastors and churches will give him a cordial welcome, as he will be a spiritual blessing to them; and where invited, he will conduct, with the pastor, evangelistic meetings. The gospel and charity work are helpful to each other, and Mr. Runyan will thus be a missionary at large. Pastors should write to him at once for Sunday engagements, week meetings, or prayer meetings, where he can stir up the people spiritually and also present the work of caring for helpless and homeless children.

He will also look up homes where boys and girls may be placed. There are now ten boys at the Orphanage seeking Christian homes. The ages of these boys range from four to ten years.

Boys are the hope of our country, and we trust some Christian reader will ask himself, "Why should not I take one of these dear boys, and train him for noble Christian manhood?"

The average number of children at the Or-

phanage is about thirty-five. It aims to be a good Christian home. The children go to the public school; they attend the Baptist Sunday school; they have grace at table, sing songs, romp on the lawn and vacant lots; the girls set the tables and learn something of domestic affairs. Hence they are busy and happy, yet ever longing for a mother's arms of love, and a devoted father's care. On a gigantic scale the Catholics are devoting services and resources to this blessed work of caring for dependent children. We rejoice that our Baptist brotherhood is also giving the Orphanage a place in church offerings, in Sunday school gifts, and that ladies' societies are having a part in the work.

The rooms are all well furnished by churches and societies, and are kept in good form. But the tables are to be supplied, clothes to be made, coal to be bought, and bills from many sources appear the first of each month. It is all a work of love, faith and prayer. The blessing of God has been upon it all the way, and His mercies have been unfailing. Note down Mr. Runyan's address, where you will have it for reference. Keep the Orphanage in your prayers, your plans and in your benevolence. Remember it in your will.

JAMES P. THOMS, Secretary,

CHICAGO BAPTIST HOSPITAL.

3410 Rhodes Avenue, Chicago.

The Baptist Hospital has engaged Rev. J. W. Weddell, D. D., for two months, to present the work and interests of the hospital to churches, Sunday schools and friends. Dr. Weddell is widely known as a writer for the *Standard*, as formerly pastor at Highland Park, Davenport and Cincinnati.

He has more recently been engaged in evangelistic work in the central west. Therefore he needs no introduction or commendation to Baptists in Chicago or vicinity.

Dr. Weddell will make his appeal doubtless along three lines, viz.: 1. That Baptists and their friends should patronize the hospital. It has a beautiful site and excellent facilities for the care and treatment of patients. A hospital's largest resource is in its good paying patients. Baptists should do all possible to send patients of that class, as well as charity patients. 2. That Baptists should give largely to the *Property Fund* to complete the purchase price of the plant. The *Property Fund* provides for paying \$12,000 for recent improvements and equipments, and for liquidating the mortgage of \$25,000. The raising of \$40,000 would put the hospital in fair order at its present capacity. Later a wing should be built at an expense of \$100,000. The hospital's running expenses are about \$115 a day, or \$40,000 a year. It has done upwards of \$3,000 a year of charity work. 3. That Baptists should endow *free beds*, thus enlarging the missionary work of the hospital in the care of charity patients. The problem now is how to do free work and make both ends meet. Honesty and generosity should go hand and hand. The hospital should be put in a financial position to pay its bills and do more charity service; but it is not honest to do

charity work with other people's groceries. Hence, larger funds are needed for larger free work.

The hospital has an excellent medical staff, and has ever done good service for suffering humanity. It well deserves a place in our benevolences, sympathies and prayers. Dr. Weddell will receive a cordial welcome in all the churches.

JAMES P. THOMS, Secretary.
640 North Hoyne avenue, Chicago.

PROFESSOR IRA M. PRICE.

Our Baptist Young People are all familiar with the name and face of Dr. Price. He has been associated with the B. Y. P. U. movement



PROF. IRA M. PRICE

from the beginning, and without detracting from the work which many others have rendered, it may be truthfully said that no one has done a greater service for religious education among our young people than Dr. Price. He has also been prominently identified with the Sunday school movement as a member of the Lesson committee.

On April 27, he sailed from Boston, stopping at the Azores, Gibraltar, Algiers, and some of the principal cities of Italy on his way to Rome, where he will attend the fifth world's Sunday school convention which meets May 18 to 23. Thence he goes through Switzerland to London where there is to be a joint meeting of the British and American International Lesson committees at which numerous important Sunday school problems and reforms are to be discussed. From there he will probably go for a short time, before returning to the University October 1, to Egypt and Palestine. However he is going to spend some time in Wales looking up his old relatives, and studying his genealogical tree. Prof. Price was born in the Welsh Hills near Granville, Ohio, and naturally has some pride in his descent. It goes without saying that he has honored the name. He graduated from Denison in 1879 and taught Greek and the Modern languages at Des Moines College for a year. Entering the Theological Seminary at Morgan Park he graduated in 1882, and for a couple of years was associated with Dr. Harper's Hebrew Correspondence school, and taught German in the Military Academy at Morgan Park. After spending the years 84 to 86 for his doctor's degree at Leipzig, Germany, he returned to succeed Dr. Harper as the Professor of Semitics in the Seminary, and has since been identified with that department. Though this department is now a part of the Graduate school of the University, the Divinity students all take their work in it.

Since the death of President Harper, many of the friends of the Divinity school have hoped that Prof. Price would be appointed Head of the department of Semitic languages and literatures, as the logical successor of

his great Hebrew teacher. Dr. Price has the entire confidence of the denomination both as a thorough scholar and a thorough Christian. Among his published books are "A Synopsis of Old Testament History," "The Syllabus of the Old Testament," "The Monuments and the Old Testament," and his recent volume on "The Ancestry of Our English Bible" which gives an account of the various Bible versions, texts and manuscripts. He has contributed many articles to various publications in his department and ranks with the leading scholars of the country.

On June 13, 1882 he was married to Miss Jennie Rhoads, who was a student with him at Denison. This marriage was surely made in heaven for the home life was ideal, and there is where religion finds its truest test. The booklet which he dedicated to the memory of his departed wife in a most beautiful tribute, and indirectly shows what a true Christian home is like. In his church life the same earnest and true Christian spirit has always been manifest. As his pastor for more than ten years, let me testify to his fidelity in the prayer meetings, the Sunday school, the young people's society, and his unswerving loyalty in every church relationship. Would not such a man be a worthy successor of Pres. Harper as head of the Department of Semitic Languages and Literature? and would not his appointment be enthusiastically approved by Baptists everywhere?

WANTED, ONE HUNDRED YOUNG BAPTISTS!

The third annual conference of the Young People's Missionary movement at Lake Geneva will be held June 25-July 3, 1907. There ought to be one hundred Baptist delegates and Chicago Baptists should not fail to secure their full share of the inspiration and blessing that grows out of these delightful summer gatherings.

Every church in the Chicago Baptist Association should be represented by at least one delegate and more if possible. The time is short and immediate action necessary. Let the pastor, or Sunday school superintendent, or president of the Baptist Young People's Union, or any other interested person take the matter up at once and see that funds are provided if necessary and a delegate chosen without delay. The plan of the conference provides for both study and recreation.

The Conference will open on Tuesday evening, June 25. Beginning on Wednesday morning the following program will be carried through each day except Sunday:

MORNING.

- 6:30—Rising Bell.
- 7:00-7:30—An opportunity to keep the morning watch or to meet informal groups for Bible study and prayer.
- 7:30—Breakfast.
- 8:45-10:00—Period for mission study. Classes in home and foreign missions, using the new text-books for the coming season, will be taught by well known leaders.
- 10:10-11:00—Institute period, in charge of

Mr. Harry Wade Hicks, associate secretary of the American Board.

11:10-12:10—Platform meeting to be addressed by missionaries from the field. It is too early at this writing to give a list of the missionaries who will be present.

AFTERNOON.

12:15—Dinner.

1:00-6:00—Period of recreation. Nothing will be allowed to interfere with the freedom of the afternoon for exercise and rest. The committee on recreation will make announcements each day of a variety of excursions, outings and sports. Among them are boating, bathing, fishing, tennis, baseball, launch trips, golf, and tramping.

EVENING.

6:00—Supper.

7:30-8:20—Bible lecture on the fundamentals of Christianity, to be given by the Rev. Stuart M. Campbell, pastor of the Second Presbyterian church, Evanston. This is a new and important feature.

8:30-9:30—Period for addresses and denominational meetings.

This period will be devoted to denominational meetings three evenings during the conference. On each of the other evenings an address will be delivered on some missionary theme. Among those who will speak are Dr. William A. Quayle, pastor of St. James Methodist Episcopal church, Chicago; Rev. Ernest Bourner Allen, pastor of Washington Street Congregational church, Toledo, Ohio, and secretaries of home and foreign missionary boards.

10:00—Retiring Bell.

On Sunday a prayer and praise service will be held at 9 o'clock, and preaching services at 10:30 a. m. and 8:30 p. m. The sermons will be delivered by Dr. John H. Boyd, pastor of the First Presbyterian church, Evanston. The music for all services during the Conference will be in charge of Mr. E. W. Peck, state secretary of the Young Men's Christian Association of Minnesota.

EXPENSES.

An enrollment fee of five dollars (\$5.00) is required of all delegates, to assist in meeting the expense of the conference.

For room in a tent and board during entire conference period \$9.00 for each person with two in a room, and \$11.25 for each person with one in a room.

The rates in the cottages and "The Villa" are somewhat higher and will be sent on request.

For application blank, prospectus and full information, Baptist delegates should address John M. Moore, Box 41, Boston, Mass.

The young people's forward movement organized by the Missionary Union and Home Mission Society, which cooperate in making this movement practically efficient along missionary lines, has issued its first bulletin under the supervision of its recently appointed secretary, Rev. John M. Moore, in which the aim and methods of organization of study classes and conditions of membership in the forward league are shown. The coordination of mission-

ary educational methods is a hopeful advance in the church life of today and under the stimulating leadership of the secretary should result in a great advance of missionary intelligence and consequent interest and contributions. Churches, Sunday schools and young people's societies not familiar with this new movement should send for literature and supplies to Box 41, Boston, Mass.

Shurtleff College trustees have decided to accept the offer of Mr. Carnegie of a library building and will begin at once to secure a fund of \$50,000 with the intention of continuing the canvass until \$500,000 is secured for the college. Friends of the college must begin to expect big things and to do big things for the institution. A similar conditional of \$20,000 has been made recently to Grand Island College.

CHICAGO BAPTIST YOUNG PEOPLE

F. W. VAN KEUREN, EDITOR,

356 Jackson Blvd. 'Phone Polk 2191.

All items of interest regarding Young People's work must reach the editor before the 23rd of each month.

CHICAGO BAPTIST ASSOCIATION.

LOUIS B. DORR, PRESIDENT.

On June 22 the Chicago Association will hold their third annual boat excursion to Michigan City and return. A mere announcement of this is all that is necessary to our Baptist Young People. We have been before and pleasant memories still linger. This should be the most enjoyable trip of all. Our advertising committee have some very unique plans on foot for advertising the event.

Our Joint Board of Control reports progress. The Board, consisting of three members each from the Christian Endeavor Society and our Chicago Association B. Y. P. U., have completed their organization, with Rev. W. E. Chalmers as president. Special attention will be given immediately to the Junior work. We welcome



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the advent of this Board and look forward for practical results which will be helpful to each local young people's organization. Our members of this Board are Rev. W. E. Chalmers, Rev. A. H. Harnley and Mr. W. J. Vollmer.

A new departure will be made this year by the Executive Board regarding the annual business meeting in June. For the last two years this meeting has been held on the boat en route to Michigan City. To say the least, this has been unsatisfactory. This year a special business meeting will be held at some convenient point down town, at which time the officers will be elected for the ensuing year and other matters of business acted upon.

SOUTH SIDE DISTRICT.

Has your society paid its per capita tax?

The Work Committee meetings for May and June are as follows: Calvary, May 5; West Pullman, May 12; Memorial, May 19; Chicago Heights, June 2; Lexington Avenue, June 16; Bethany, June 23.

NORTH SIDE DISTRICT.

The next division meeting will be in charge of our Social Committee, Miss Minnie Nelson chairman, and will be in the nature of a Division Social. This will be a very interesting gathering which will be thoroughly enjoyed by our young people of the North Side. We are told that there will be some novel features

introduced. Look forward to the announcement of this meeting and plan to be there.

Our committee on revising the constitution report progress, and we trust that before we enter into our next official year we may have a simple yet effective constitution which can be lived up to in every particular and meet the needs of our work as carried on today.

WEST SIDE DISTRICT.

Board meetings: Tuesday, May 28, Millard Avenue church; Tuesday, June 25, Austin First church.

Annual business meeting will be held at the Garfield Park church.

DEAN HULBERT'S MANUSCRIPTS.

At a memorial service held at the University of Chicago, on April 1st for the late Dean Hulbert of the Divinity school, and attended by the ministers of several denomination, a motion was passed requesting the publication of his lectures. He left a number of manuscripts of lectures, sermons, and addresses in his clear vigorous style, and plans are maturing to publish a good-sized volume of a memorial nature and to sell it at cost. His old-time students and friends, who would like to have a copy, are kindly requested to express this desire to either Dr. A. R. E. Wyant, 852 S. Central Park avenue, or Prof. E. D. Burton, University of Chicago.

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DR. LAW IN CHICAGO.

At the April union meeting of ministers, Dr. Law, secretary of the Free Church National Council of England, made a forceful address. He is not a very ready speaker, but he impresses his audience that he has solidity of character. Fewer references to himself would make his address more effective.

But he is a forceful man and stands for perhaps the greatest co-operative movement of modern times. The Free Churches of England are keeping step. For the first time their united strength is felt by friend and foe. There is a local council in every town of any size. Mr. Law was careful to "spell out" that the federation did not exist to oppose the Anglican church or as a partizan movement. It is true that the council overthrew the Balfour government, but it did so "not because it was Tory, but because it was wicked."

The co-operation is first and all the time spiritual. It exists to oppose the common foe and uplift the common Christ.

After the address a number of the representative men of each denomination met with Dr. Law at luncheon.

The ministers expressed a desire to have Gypsy Smith return to Chicago for a longer campaign. Dr. Law thought it would be possible for the London committee to loan him to Chicago for a campaign of from six weeks to three months, but that his engagements in Australia, New Zealand and England would have to be first met. These will occupy about two years of his time. Gypsy Smith returns with Mr. Law to England in early May.

UNION MINISTERS' MEETING.

A union meeting of the ministers of the evangelical bodies was held April 29 in the Association Auditorium. The attendance was fair. The gallery was not used. William C. Graves, secretary of the State Board of Charities, addressed the body on "Methods of Dealing With the Insane."

He illustrated his address forcefully by displaying manacles taken from off a patient. He thought the methods used in the recent past were obsolete and the facilities entirely inadequate.

After his address Dr. Fox moved the following resolution, which was carried unanimously: "Resolved, That the ministers of Chicago in union meeting assembled do most heartily indorse Governor Deneen and the State Board of Charities in their plans for the curative treatment of the insane, the improvement of buildings and equipment looking to safety, comfort and well-being of all inmates of our state institutions."

LAYMEN'S MISSIONARY MOVEMENT.

Five public dinners have now been held in connection with the Laymen's Missionary Movement, in Philadelphia, New York, Baltimore, Chicago, and Toronto. These dinners have been attended by a total of over one thou-

sand men, to whom a statement of the aims and spirit of this movement has been made. The endorsement of the plans proposed, by the men present at these meetings, has been very hearty and, in many cases, enthusiastic.

There has been a felt need of some brief, clear basis of closer fellowship and co-operation among the men who desire to work together for the consummation of Christ's purpose, through the Church. The Executive Committee, after very careful consideration, has adopted the following declaration as a suitable basis for the propagation of the essential spirit of this movement:

"Believing it to be the duty of the Church of Christ to preach the Gospel to every creature, it is my purpose to pray, to give, to study and to work, as God may give me opportunity, that the Church of this generation may obey this command."

If we can enlist one hundred thousand men of all Churches in serious co-operation to this end, our combined efforts, by the sure blessing of God, will be irresistible. We offer you the privilege of being one of the first thousand men to enlist in this final campaign for world-conquest. On receipt at our office, of the enclosed card duly signed, we shall issue a numbered certificate of membership in this army of volunteer workers.

We desire that every man who signs this declaration become at once an active promoter of the spirit of this movement. Declaration cards may be secured, at fifty cents per hundred, postpaid, for use among men in congregations, Bible classes, brotherhoods, parlor conferences, and wherever they can be reached, either in groups or one by one. Literature is being collected and prepared with special reference to its efficacy in enlisting the interest of men in this world-wide missionary enterprise. The Movement hopes soon to issue a list of such available literature.

At the earnest invitation of a committee in London, representing all Churches in Great Britain, a deputation of at least six or seven men from the United States and Canada, representing the Laymen's Missionary Movement, expects to go to England for two weeks from May 27 to June 10. The Christian forces in Great Britain concerning the best methods of practical co-operation on the part of the men of English-speaking nations, in the effort to make the message of Christ universally known, in our own day.

"We can do it, if we will."

"We can do it, and we will."

"We can do it, because God wills it."

J. CAMPBELL WHITE,
General Secretary.

When the pastor remonstrated with a poor woman of his congregation for putting a gold piece into the contribution box she replied: "I have often given the Lord a copper coin, and sometimes a piece of silver, but this is the first time I could give him gold." It is a good thing to remember that Scripture which says that the gold as well as the silver belongs to him. He claims the best.—*The Central Baptist*.

A WIDER OUTLOOK ON THE KINGDOM.

THE UNITED STATES NOT CEASING TO BE
CHRISTIAN.

Dr. H. K. Carroll presented recently in the *Christian Advocate* his annual budget of American church statistics. They showed grand totals for all denominations at the end of 1906 of 159,503 ministers, 207,707 congregations, and 32,283,658 members. The increase for 1906 was 4,300 ministers, 3,635 congregations, and 870,589 members, as compared with a gain in 1905 of 2,628 ministers, 4,100 congregations, and 783,979 members.

All the more widely known denominations except the Friends show gains, though the Unitarians appear to be stationary. The largest numbers and the largest increase, are, of course, shown by the Catholic church, whose nine bodies report 11,143,455 members and an increase of 259,548. The figures of increase and the proportions of members received in 1906 to total memberships give some curious results:

The Methodists (seventeen bodies) show 116,475 accessions in 1906 in a total of 6,551,891 members, or one "new" member to each fifty-six. For other widely known denominations the proportions are: Baptists (fourteen bodies), 93,152 in 5,140,770, or one in fifty-five; Catholics (nine bodies), 259,548 in 11,143,455, or one in forty-three; Christian Scientists, 9,083 in 80,197, or one in nine; Congregationalists, 10,601 in 694,923, or one in sixty-six; Disciples, 29,464 in 1,264,758, or one in forty-three; Lutherans (twenty-three bodies), 116,087 in 1,957,433, or one in eighteen; Presbyterians (twelve bodies), 48,006 in 1,771,877, or one in thirty-seven; Protestant Episcopal (two bodies), 19,365 in 846,492, or one in forty-four; Reformed (three bodies), 17,337 in 422,359, or one in twenty-five; United Brethren (two bodies), 12,226 in 286,238, or one in twenty-three.

These proportions of "new" members to total memberships would seem to measure in some degree the recruiting zeal of the adherents of each denomination and also the weight of its doctrinal appeal to the spiritual wants of the American people. They would also seem to show the illusory character of the idea that, if there were fewer denominational variations, the growth of church membership would be more rapid.

If people were kept out of the churches by sectarian divisions on "mere questions of church government" how is it that the Lutherans, with seventeen such divisions, nevertheless gained new members at more than twice the rate of the Episcopalians, who have failed only by a small secession of complete governmental unity?

The figures as a whole also show how unfounded are the wailings that the United States is ceasing to be "a Christian country." Fully 40 per cent of the American people are members of some Christian church. The returns from other countries with which these figures are unfavorably compared are of baptized persons and not of actual members.

It is doubtful whether any country can show as large a proportion of its adult popula-

tion taking an active interest in church work and holding actual membership in some church, as can the United States.—*The Inter Ocean*.

NEW YORK CHURCH STATISTICS.

One of the New York pastors is giving us statistics so exact as to startle even those who have known more or less of the decadence of our churches. Rev. Madison C. Peters, of the New York Baptist Church of the Epiphany, tells us that, with an investment of over five millions of dollars, the seventy Baptist churches in New York City are operated at an annual cost of four hundred thousand dollars, while the net gain of membership during the whole of last year was only two hundred and twenty persons, and again that increase must be counted the loss of two hundred and eleven by death. Here we have one of the largest denominations, and really one of the most active in every way, gaining out of a total population of perhaps nine millions only nine souls. In the way of organic effort, this great Baptist church has failed to add anything farther than a single mission for a whole generation; and meanwhile quite a number of churches have been discontinued, through consolidation. The outlook ahead Dr. Peters confesses to be very dreary and very strange. Turning to the Methodists, so recently the great aggressive force of Christianity, the story is not very different. This denomination gained during the last year about three hundred souls, and its organic force was not increased in any notable manner. Dr. Peters reports the Presbyterians to have twelve millions invested on Manhattan island, and to operate its churches at an annual cost of about one million. Their gain in membership during the past year is under one thousand; and the Episcopalians, with an endowment perhaps larger than all the rest combined, have just about held their own in membership.

CITY PURIFICATION.

There seems to be an arousal of the long-slumbering Christian conscience over the seductive evils of our city. We hope the clamor against dance halls and similar places of vice is not simply a spasmodic movement, but one of intelligence and persistence.

Three girls from Oak Park and Austin churches were found in one of the most evil of these places. In dealing with these young girls who were wayward largely because of ignorance, we wish to commend Judge Fiske. He dealt with them as a father. He spurred up the police to great activity and he promises to do all he can to safeguard the young.

We believe he is a judge with plenty of moral stamina and cannot help but have an uplifting influence on the Harrison Street Police Station and all who come before him.

Love is not the only power by which Christ takes hold upon men for their redemption, but the power which takes hold upon him and binds him to a deathless service for them.—*The Examiner*.

A "BAD CITY."

The article in *McClure's Magazine* for May relating to crime in Chicago, which has stirred up so much ill feeling among our esteemed contemporaries, seems to us to be largely founded in fact. Chicago is an exceedingly "bad city." It is the chief resort of criminals in the United States. It has been made inviting for them through the laxity of police rule in two downtown wards. Owing to its location, Chicago is a harbor of refuge for the criminals of a great extent of country.

Sailors from the lakes who have no occupation in winter naturally drift into Chicago. Sailors on the sea, however, are employed in winter as well as in summer and do not remain in New York unless out of work. The hobos and tramps who infest the farmyards of the northwest and have some slight occupation during the harvest season return to Chicago in winter. They cannot endure the inconvenience of the additional 1,000 miles of travel to New York.

Then Chicago is the central point of the northwest and receives the refuse from about a dozen penitentiaries in the surrounding states. The ex-convicts do not go to New York, because they cannot well afford it. Chicago is near and convenient and offers an inviting field, because the police are not severe in their suveillance of criminals.

The hoboes, tramps and ex-convicts find in Chicago, besides a tolerant police force, the convenient lodging houses of the First and Eighteenth wards. Chicago is probably a cheaper city to live in for the criminal or "near criminal" than any other city in the United States. He can get at Mr. Kenna's resort a glass of beer holding nearly a quart for 5 cents. With the beer goes a free lunch. For 5 or 10 cents at the outside he can get a night's lodging. He can easily live for from \$1.50 to \$1.75 per week. He cannot get the barest necessities of life in New York for the same price. Naturally the First and Eighteenth wards offer inviting homes to the hobos, tramps and criminals during the winter. They look upon Chicago as a luxurious city to live in.

The remedy for this state of things, of course, would be a vagrant law with strict enforcement without reference to the partiality of any of the ward politicians. There should be some measure adopted to make Chicago less desirable as a refuge for criminals. There should be some system of exchange of photographs and measurements by which the professional criminals may be identified by the police, and as soon as they are identified they should be driven out of town.

There has been an astounding laxness of rule in Chicago during the last few years with reference to these outcasts. Under Mayor Busse there should be a marked improvement. There is no reason why Chicago should have more than its fair proportion of criminals. Those who have no right to be here or no good reason to show for staying here should be invited promptly to leave and go where they came from or properly belong. If they have homes they should be obliged to go to them. If they

have not any they should be required to look for them or for honest work that will make homes for them.

Above all, they should be put to work if such a thing is possible. Vagrancy should be punished more severely than it ever has been in this city, and we hope it will be under the administration of the new mayor, if he is encouraged and assisted, as he should be, by proper laws enacted by the legislature now in session.—*Tribune*.

If conditions in Chicago improve it will be at the demand of the Christian forces.

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MEN AND THE CHURCH.

"Why are there not more men in the churches?"

1. The complex business life of today affects men more than women. Competition is keen. The average man has to struggle to live. The instinct within him is Biblical. "He that provides not for his own is worse than an infidel," is deep rooted in his mind. This being true, he may forget to go to church on Sunday, but he won't forget to go to the tasks for which he is paid on Monday. Because of his strenuous work he is apt to make the Lord's day a Sabbath, a day in which rest, not worship, is first. I am not excusing him. I am simply writing facts. Social conditions will have to be changed before there is a great rush of men to the churches.

2. The second reason for men absenting themselves from the church is because of the church itself. The church not always having preached a God of love or a lovable Christ, is now forsaken by many prejudiced men. Men more than women are quick to form conclusions about religious matters and act accordingly.

But the church is to blame in not placing more emphasis on the humanitarian side of life. Philanthropy it has relegated to the lodge. Men are not easily deceived. An institution is not the church simply because it is called the church. The lodge sends telegrams of relief, the church sends telegrams of conversions, or rather the church's evangelists do.

In this age of uncertainty in business the church to effectively appeal to men must restore to its life the real office of deacon.

3. Men are away from the church because many of them are bad. They become engulfed in material and sensual things. They have not ears to hear or eyes to see the spiritual.

The church needs men. The great leaders of Christ in all ages have been men; and men need the church. Let us think hard as to how we can bring them together.—George A. Campbell.

WORRYING.

"Worrying is my sin. How can I keep from it? Can you commend a book that will help me?"

This is a restless age. Its hurry and worry more or less possess us all. Too many of us have vaulting ambitions. Our standard of living is that of more prosperous people. We are anxious for place and power. The outward instead of the inner is our criterion. We are slaves to things and conditions. Augustine said, "My soul is restless till it rests in thee, O God." To get rid of our worry we must get this conception of this great Christian. Our religion should help us here, otherwise it is of small value and certainly must lack vitality if our souls are to be calmed. We must come to see the true meaning of life. Be still and know that I am God." God is not remote, but near and ever energizing for our good. Practicing this central Christian truth, we ought to come to be poised amid earth's most conflicting disturbances.

I find no literature so quieting and comforting to my restless hours as the great trustful portion of the Bible. Certain of the Psalms have the serenity of great storms recently past; and are wonderfully comforting. There is a library of books helpful. Let me name Prof. Hilty's "Happiness," not as the best, but as the one I have scanned again today and as the one that presents the proper view-point of life and presents it well.—George A. Campbell.

IMMORTALITY OF A GOOD ACTION.

All around Cairo and Memphis there are the remains of the pyramids that have gone down under the wearing away of time, and this great pyramid of which Isaiah in the text speaks will vanish if the world lasts long enough, and if the world does not last, then with the earth's dissolution the pyramid will also dissolve. But the memories of those with whom we associate are indestructible. They will be more vivid the other side of the grave than this side. It is possible for me to do you a good, and for you to do me a good that will be vivid in memory as many years after the world is burned up as all the sands of the seashore and all the leaves of the forest and all the grass blades of the field, and all the stars of heaven added together, and that aggregate multiplied by all the figures that all the bookkeepers of all times ever wrote.



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OUR STRENGTH AS A CHURCH.

No church can live long after personal religion has become extinct in the hearts of its members. Some churches can carry on by their architecture and music, their eloquence and learning, their wealth and social influence. When sanctity is gone propriety remains. It may be a hollow show, but still as a show it is excellent. But take from us the personal love of Christ; take from us the loyalty to the Son of God; take from the hearts of our people devotion to the heavenly King—we have nothing; for from architecture, music, learning, wealth and numbers we draw little distinction. Losing this spirit of consecration we lose all. But let us retain our consecrated manhood, let us prize our sturdy individuality, and let us keep only the weight of character, and our influence will become still more out of all proportion to our numbers, and all churches and the entire nation will be the better for that influence.—*Southern Baptist.*

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace, and so they are. But, also, your ship is a means of grace, and your kitchen a means of grace, and your social gathering a means of grace. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a

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glorious thing is to live! Even failures do not discourage such a man, because he says, "I have failed once, and, now I know what my weak point is; I will correct it next time." Christ supplied our need by teaching us the meaning and significance of life.—*Lyman Abbott, D. D.*

FINE FORGETFULNESS.

The home work is ever crowding upon the attention. The men who are at the front in Christian evangelization are frequently forgotten. It is hard to leave friends and home comforts to live far away amid strange customs, a trying climate and oftentimes a repulsive people. But it is still harder to come to the conclusion as many are forced to do that they are forgotten, abandoned, and the people at home do not care.—*Inter-State Christian Herald.*

The heart grows richer that its lot is poor,
God blesses want with larger sympathies.
Love enters gladliest at the humble door,

And makes the cot a palace with his eyes.
—*James Russell Lowell.*

Happy is he who wisely knows

To use the gifts that heaven bestows,
Or, if it please the power divine,

Can suffer want and not repine.

—*Dean Swift.*

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PASTORS NEEDED.

The church today needs as never before a host of educated, consecrated, self-denying pastors. There are many such in active service at the present time, but there are places for many more. In teaching the young the way of salvation noble talents are not wasted, but glorified, and in bringing adults to Christ we have not lived in vain. To train Christians in virtuous living, beneficence, and intelligent effort for the salvation of others is a career worthy of aspiration.—*Selected.*

Let the minister teach our people to be hopeful, and to keep their faces toward the morning, so that they may reflect the brightness of the dawn. Hope helps us to recover after a sad defeat. Like faith, it wipes the tears from sorrow's eye, and whispers words of consolation: for when the hand of misfortune has darkened our brightest prospects, and swept away our sunlit dreams of future happiness, some unseen monitor has bound our drooping spirits, set the day-star of hope, and bidden us struggle on. And as we look forward to the future, fancy points us toward the dawn of a brighter day. When the soul is often bowed down with the weight of its own sorrows, the heart is well-nigh crushed, and despair is slowly brewing as a cankering worm upon its vitals, even then some faint gleam of a hopeful future steals upon us like a rainbow of light. It is the duty of every one to thus hone, and with

this hope also remember the necessity of labor; that he may have good reason for the hope that is within him.—*National Baptist Union.*

The Christian standard of life is an ideal which is to be made real by prayer and effort. The kingdom of God is an ideal which is set before the church to bring forth into actual prevalence. The desire of the church for an ideal minister is a worthy ambition and should be cultivated to the highest degree. It serves to elevate the conception of all the members of the church and to give honor to the service of the minister. It would be unfortunate if a low and loose sentiment prevailed in the church as to the type of minister needed, or that any kind of man would do. In some nominal Christian countries it is said that the people take it for granted that the priest may be immoral and lazy. Such a sentiment indicates the low ideal of both people and priest.—*The Watchman.*

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QUOTABLE POETRY.

For one or two issues of *THE MESSENGER* we have neglected this department. Not because the stock of Quotable Poetry has run out, but because we are always so busy when the time comes to send away the copy for the paper that we have not taken the time to look up something for this department. Last year in his Good Friday sermon at the Great Northern Theatre, Dr. Gunsaulus at the close of the sermon read a poem entitled "The Changed Cross." Those of us who were present were greatly impressed with it, and not knowing where to find it, I asked Dr. Gunsaulus for it, and he furnished me with a copy. Since then I have quoted it twice, and many have wished that they might have a copy to study more closely. We therefore give it this place in response to this general request.

[This poem was written by Chamisso, the German poet, and translated by Mrs. Hon. Charles Hobart.]

THE CHANGED CROSS.

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these, as given to me—
My trial tests of faith and love to be—
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus, no longer trusting to His might
Who says, "We walk by faith, and not by
Doubting, and almost yielding to despair,
The thought arose—My cross I can not bear.

Far heavier its weight must surely be
Than those of others which I daily see.
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around—
E'en Nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause—and then a heavenly light
Beamed full upon my wondering raptured
sight,"

Angels on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

Then One, more fair than all the rest to see—
One to whom all the others bow their knee—
Came gently to me as I trembling lay,
And, "Follow me!" He said; "I am the Way."

Then, speaking thus, He led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen
Larger and smaller than my own had been.

And one there was, most beauteous to behold,
A little one, with jewels set in gold.
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took;
But, all at once, my frame beneath it shook.
The sparkling jewels fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,
To see if there was any here to ease my pain;
But, one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form en-
twined,
And grace and beauty seemed in it combined.
Wondering, I gazed; and still I wonder more
To think so many should have passed it o'er.

But oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors
fair!

Sorrowing, I said: "This cross I may not bear."

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping, I lay each heavy burden down,
As my Guide gently said: "No cross, no
crown."

At length, to Him I raised my saddened heart:
He knew its sorrows, bid its doubts depart.
"Be not afraid," He said, "but trust in Me—
My perfect love now shall be shown to thee."

And then, with lightened eyes and willing feet,
Again I turned, my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide;

And there—in the prepared, appointed way,
Listening to hear, and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And, while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And, as I bent my burden to sustain,
I recognized my own old cross again.

But oh! how different did it seem to be.
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah, no! henceforth my own desire shall be,
That He who knows me best shall choose for
me,

And so, whate'er His love sees good to send,
I'll trust it's best, because He knows the end.

—Albert Von Chamisso.

In any fight, on any field, or any sea or any
ship, in any breast, they are the strong men.
they are the conquerors, and "more than con-
querors," who know in whom they believe.—
Bishop Huntington.

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HOW, WHEN, WHERE, WHY?

BY F. G. BROWN.

You ask me *how* I gave my heart to Christ?
I do not know

There came a yearning for Him in my soul
So long ago.

I found earth's flowerets would fade and die,
I wept for something that could satisfy;
And then—and then somehow I seemed to dare

To lift my broken heart to him in prayer.
I do not know—I cannot tell you *how*
I only know *He is my Savior now.*

You ask me *when* I gave my heart to Christ?
I cannot tell

The day or just the hour, I do not now
Remember well.

It must have been when I was all alone.
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let Him in.
I do not know—I cannot tell you *when*;
I only know *He is so dear since then.*

You ask me *where* I gave my heart to Christ?
I cannot say.

That sacred place has faded from my sight
As yesterday.

Perhaps *He* thought it better I should not
Remember *where.* *How I should love that spot—*

I think I could not tear myself away,
For I should want, forever, there to stay.
I do not know—I cannot tell you *where*;
I only know *He came and blessed me there.*

You ask me *why* I gave my heart to Christ?
I can reply.

It is a *wonderous story*; listen while
I tell you *why.*

My heart was drawn, at length, to seek His
face;

I was alone, I had no resting place;
I heard of how *He loved me*, with a love
Of depth so great—of height so far above
All human ken. I longed *such love* to share;
And sought it then, upon my knees in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?

I knew *He* died upon the Cross for me—
I nailed *Him* there.

I heard His dying cry, "Father, forgive!"
I saw Him drink *death's* cup that I might live;
My head was bowed upon my breast in shame,
He called me—and in penitence I came:
He heard my prayer; I cannot tell you how,
Nor *When*, nor *Where*; *why* I have told you
now.

CHRISTLIKE.

How easily and contentedly we speak of Jesus Christ as our example. Do we realize what it means? If we did, it would revolutionize our life. Do we begin to know our Bible as He did? Do we pray as He did? How thoughtful He was for others, how patient toward dulness, how quiet under insult. Think of what it meant for Him to take a basin and towel like a slave and wash the disciples' feet. Do we stoop to serve? Can any say of us, as was said of Him, that we go about "doing good?" Think of His words, servants of his "I have given you an example, that ye should do as I have done to you."

"Christlike" is a word often on our lips. Do not speak it too lightly. It is the heart of God's predestination. It is our high calling. (Romans 8 29.)
—Maltbie D. Babcock.



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